

# *The* Instructor

*formerly* THE JUVENILE INSTRUCTOR



Organ of the  
SUNDAY SCHOOLS  
of the  
Church of Jesus Christ  
of  
Latter-day Saints

— ♦ —

Devoted to the study  
and teaching of  
the Gospel in the  
SUNDAY SCHOOL  
*and*  
in the Home

Spirituality is a special-  
ty. Its cultivation re-  
quires education and ex-  
ercise. A Sunday School  
teacher is, by profession,  
a spiritual specialist.

—Stephen L. Richards.

VOL. 69

NO. 3

MARCH, 1934





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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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# Spirituality a Specialty

I wish that every one knew that "the material facts of life" alone "are not sufficient for man's happiness." It is a conscious recognition of spiritual reality that makes for the most abundant living.

This quality of spirituality comes in part by inheritance, and in larger part by cultivation. We cannot do much about the factor of inheritance, except, perhaps, to try to see that the gift shall descend from us, but we can cultivate spiritual power.

We can develop this faculty in much the same manner as we cultivate our capacity to understand and appreciate good music, or the art of painting. We must have education and exercise in the line we pursue. Spirituality is as much a specialization as music, art, or medicine. It is a specialty, but it is wider in application than any other specialty. It touches every phase of living. It answers more vital questions. It brings more satisfaction, peace, and happiness than any other art. It is worth the striving of a lifetime.

For spiritual exercise I prescribe a few common but effective things: payment of tithing, attendance at sacrament and fast meetings, contribution to the missionary cause, and participation in temple work. For contraction of the heart, giving is the best remedy I know.

—STEPHEN L. RICHARDS.

(Our cover portrait is that of Elder Stephen L. Richards, of the Council of the Twelve and First Assistant General Superintendent of the Deseret Sunday School Union.)





# How <sup>to get</sup> the Most

These two tied for first place

By Warwick C. Lamoreaux

Waterloo Ward, Granite Stake

The way to get the most from *The Instructor* is to take it, to assimilate it, and to index it.

The official voice of the great Deseret Sunday School Union resounds clearly through the inspirational pages of *The Instructor*. Not to have ready access to *The Instructor* is to be without the impelling and stirring counsel and advice of the authority, designated by God's prophet, to take the initiative in the educational activity of the Church. *The Instructor* is your "contact" with the only Sunday School organization in the world which is presided over by the authority of the Priesthood of God.

To get the most from *The Instructor*, one must take it.

*The Instructor* has a message in it, aimed directly at you. Your problem of commanding interest and impelling attention in your class room has been scientifically and sympathetically analyzed by the carefully selected contributors to *The Instructor*. They have gone a long way in helping you to solve your problems. They have, through diligent and careful analysis, culled irrelevant tangents from the general subject matter, leaving for your assimilation the concentrated meat, the element, with supports and arguments, thus making it easy for you to present your lesson in a clear and intelligible manner. *The Instructor* has carried the burden of preparation, leaving you to assimilate the lesson-plan and give local application in your class room.

To get the most from *The Instructor*, one must absorb or assimilate that subject matter which is applicable to his particular interest.

After you have assimilated, made the material for the lesson "usable", you

have appreciably added to your fund of information. But unless a permanent record of the material is made, your memory will prove disappointing when an occasion comes to re-use the data mastered before.

In order to keep the information "usable", and thus get more from *The Instructor*, you should index it in such a way as to make it easy for you to quickly locate subject matter without turning throughout the pages of all past copies of the magazine. An index of three-by-five cards, one subject to a card, and designated as to the whereabouts of data on different subjects, and angles of subjects discussed, will serve as a reminder to keep your information accessible. The index will make a large amount of assimilated data readily available and usable. An index will bring accuracy to your memory, thoroughness to your presentation, and satisfaction in the realization of a teaching task well done.

To get the most from *The Instructor*, after assimilating and using it, one must preserve and index it.

Summarizing: A Sunday School worker can get more out of *The Instructor* by first, subscribing, or having ready access to the magazine. Second, by realizing that it represents one-half of the preparation job as already being done; and hence, by assimilating the message of the lesson prepared by the experts and then using the same in the class-room presentation. Third, by taking advantage of your good preparation well presented (as a result of conscientious use of *The Instructor*), the indexing of your lesson data on cards, indicating the source of all information so that memory will be stimulated and served at the time of opportunity.



# Out of The Instructor

in *The Instructor* competition

By Laura Starkey Butts  
Evanston Ward, Woodruff Stake

For nearly half a century the "Juvenile Instructor" was welcomed in our home. Our parents realized the value of good reading. The children's section was eagerly read, for we enjoyed the letter box, puzzles and charades as well as the stories.

Today, too, *The Instructor* is a necessity for Sunday School workers, especially.

To get the most from *The Instructor*:

1. *Subscribe* for it, so it will always be at hand when needed.

2. *Boost* for it, then others will know its value.

3. *Increase* Sunday School Workers. (N. R. A.)

4. *Have* a slogan, "Each worker a subscriber."

5. *Read and memorize* excerpts from the best addresses given in *The Instructor*.

6. *Arouse interest* in it, and keep it aroused.

7. *Supplement* all lessons by pictures, maps and other visual aids when obtainable.

8. *Look up all references* and follow outlines closely.

9. *Tell* what *The Instructor* says, instead of reading it.

10. *Give favorite quotations* or poems from this magazine in Sunday School Union and testimony meetings.

11. *Prepare the next lesson* as soon as possible after the last one has been given. During the week one may find other material in back numbers which may apply to the subject. Besides, the more one thinks of the lesson, the better it can be given in class.

12. *Master the subject* before teaching.

13. *Assign topics* from *The Instructor* to class, to be presented in the near future.

14. *Become acquainted* through *The Instructor*, with the names of the Gen-

eral Board, or at least those who prepare the lessons for your group, and the General Superintendency.

15. *Use The Instructor as one text book* for preparing missionaries for their field of labor. It is devoted to the study and teaching of the gospel in the home, as well as in the Sunday School, and the mission field.

16. *Choristers and organists* from all organizations, or those who would like to be choristers, and others who are interested in music, will get more from *The Instructor*, if they, too, could have a regular class in music each Sabbath morning. Organists find *The Instructor* most valuable for the prelude and postlude music.

17. *The Stake and Ward Superintendency*, as well as secretaries, have their tasks made lighter through the keen points given to them in *The Instructor*.

18. *Review, as well as learn the new*. In the December *Instructor* Adam Ben- nion said in the Teacher-training department, "To review properly requires the most complete and thorough mastery of the subject."

19. *Uniform lessons*, when kept up to date, provide against pupils missing a lesson when attending school elsewhere.

20. To get the most from *The Instructor*, attention, good discipline, preparation, reports, discussions and cooperation are necessary.

21. Last, but not least, let us read *The Instructor with a prayer* in our hearts to remember those things especially which are applicable to our particular class or needs. The General Board members have done their part in giving us a good magazine. Let us do our part, by studying it carefully.

Note—How delightful we would be, if maps pertaining to the lessons were printed in *The Instructor*. It would be more convenient and the lessons would be complete and impressive.—A Sunday School Teacher.





# Spirituality in Religious Education

By  
Horace  
H.  
Cummings

The late George Reynolds, Assistant General Superintendent of our Sunday Schools, used to say frequently that in his judgment every Sunday School lesson taught to our young people should have in it an important element distinctly and characteristically "Mormon." The day school can take care of other kinds of truth, and our Sunday Schools relieved of that responsibility.

There is an all-important element in teaching, and one that should always greatly influence our Sunday School teachers, and one that is never mentioned in modern works on psychology; not even in the many excellent articles printed from time to time in *The Instructor* does this element receive its just consideration. While all of our teachers know about it in a cursory way, yet they fail to make any careful or systematic study of its nature, cultivation, use and application.

I refer to the very first gift that God gives to members of the Church by the laying on of hands—the *gift of the Holy Ghost*. This must be a wonderful gift, for so important does our Heavenly Father regard it, and so anxious is He that we should cultivate it, and thus reap the greatest benefits from it, that He has instituted a most solemn and sacred ordinance to be administered at least once a week, linking the Giver and the Gift in our minds, for this one great purpose:

*"that they may always have His Spirit to be with them."* No other gift or principle of the Gospel is so distinguished.

From the wording of the blessings on the sacrament, given by revelation, it is plain that we renew our covenants to take upon us His name, to "always remember Him" and keep His commandments which He has given us. And we do this that *we may always have His Spirit to be with us*.

But why do teachers need "to have the Holy Spirit to be with them"? Psychologists claim, and prove to their entire satisfaction, that the human brain can be reached and influenced only through the five senses.

A few quotations from God's own word will show how untrue this is, and impress us with the immense value of this wonderful Psychological aid to Sunday School teachers, and at the same time render lengthy comments on the subject by the writer, unnecessary:

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32:8.

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Christ;

"And the Spirit enlighteneth every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." Doc. and Cov. 84:45, 46.

"The Spirit shall be given to you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." Doc. and Cov. 42:14.

"For it is not ye that speak, but the



Spirit of your Father which speaketh in you." Matt. 10:20.

"That was the true Light that lighteth every man that cometh into the world." John 1:9.

"But a commandment I give unto you, that ye shall declare whatsoever thing ye declare, in my name, in solemnity of heart, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth in bearing record unto all things whatsoever ye shall say." Doc. and Cov. 100:7.

"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost,

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the voice of the Lord, and the power of God unto salvation." Doc. and Cov. 68:3, 44.

From the clear intent and meaning of these passages, and scores of others which space forbids being quoted, I form the following conclusions and applications:

First: We have all taken upon ourselves the name of Christ. What does that mean? To me it means that whatever we do or say should be as He would have us say it. When we teach a class we should teach it just as the Savior would have us teach it. We act in His stead. We are His representatives, and we can take His place. God has required, in a measure, that of us, and pointed out the way how we can do it. The way, and the only way, that we can speak and act as God would desire us to is to be actuated by His Holy Spirit.

He cannot teach all the classes at the

same time personally any more than can the President of the Church, or of the Stake, or the Bishop of the Ward, or the Superintendent of the school. Only by His Spirit is God everywhere present and all powerful. And if a teacher shall declare by that Spirit that Jesus is the Christ, or that Joseph Smith was a prophet of God, or that baptism is the door to enter the kingdom of God, it will be just as efficacious as if the Lord Himself had spoken. Those statements are true and nothing can make them more so. And he that will not believe them would not believe them though one rose from the dead to tell them.

Second: We are commanded not to teach unless we have the Spirit. Why this command? Since the things of God can be understood only by the Spirit of God, we cannot understand the truth, and therefore cannot teach it without that Spirit, and we don't want error taught.

It is well to study good books and learn what science can teach about the nature and treatment of the human mind and how best to develop it, but there is great value in Brigham Young's cryptic instructions to Dr. Karl G. Maeser on his departure to establish the first Church school at Provo:

*"Don't teach even the A. B. C's. without the Spirit of the Lord."*

He was greatly disappointed on receiving so little advice as to how to start and conduct so important an institution, but that short, comprehensive advice became Dr. Maeser's slogan, and was no doubt the key to his remarkable success. That Spirit is not only the most important aid to the teacher, but it is the power that rivets those teachings on the minds of the pupils, and will bring them forth when needed.

## CAUTION

Octave F. Ursenbach

*If men would cease to blindly grope,*

*But wisdom's course with care pursue—*

*Add good sense to their faith and hope,*

*Disaster they could oft eschew.*

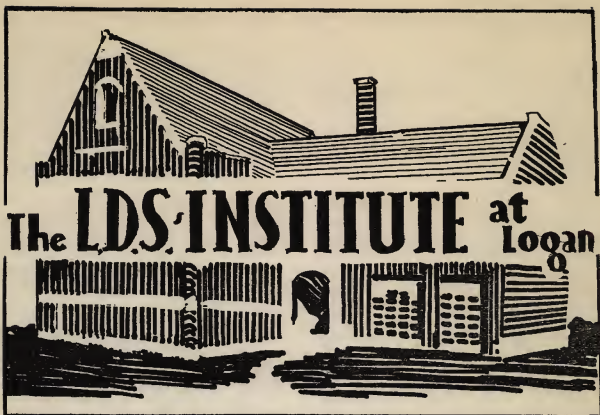
*Though butterflies men vainly chase,*

*Grim hazards courting as they go,*

*Best that they fence the precipice*

*Than have an ambulance below.*





## A STUDENT MECCA FOR RELIGIOUS EDUCATION

*By Joseph Quinney, Jr., of the Logan Stake Presidency*

Situated close to the Utah State Agricultural College stands the L. D. S. Institute, housed in one of the finest and best equipped buildings owned by the Church. Its purpose is to offer religious and spiritual instruction to the hundreds of students who attend the Utah State Agricultural College each year. The elevation is one of imposing presence, overlooking beautiful Cache Valley from all points of the campus. The ground upon which this building stands is well parked and invites the attention of all who come within its range. The amount of money expended has been wisely distributed to make these surroundings a place of beauty and to create an atmosphere of worship.

The structure is done in red brick of simple, yet striking architectural design; indeed, there is splendid dignity attached to the whole affair. When one enters this building he is made to feel quite at home; he is impressed, first of all, with sacredness, and the spirit of worship is upon him. There is a chapel with a seating capacity of three hundred and fifty, two well equipped class rooms, two office rooms, and a beautiful lounge room. This room is designed for rest and meditation, and is beautifully furnished. There is a recreational room which is at the disposal of Church fra-

ternal and club members. There are also rest rooms and cloak departments. Sixty-five thousand dollars couldn't have been expended more wisely nor for a more noble cause.

When it was decided by the Church officials to provide for the religious training of our youth—college students—in this section of the country, they selected one of the choicest men in the country for that very purpose—Dr. W. W. Henderson. He carried into the Institute deep religious convictions seasoned with spiritual truths. He adapted himself to the needs of the young and inspired them to follow the great ideals of the Church.

Dr. Henderson was succeeded by Dr. Thomas Cottom Romney, whose selection to this important position was a most happy and wise one. He came to the Institution in the year 1929. His wealth of knowledge about historical and religious subjects soon ingratiated him into the hearts of the young and all who have come under the influence of his teachings. His love for the young people and their confidence in him provide a rare combination that is wholesome and very pronounced in student life. Dr. Romney enjoys the confidence of the community and that of the many students who come under his direction.

There are more than 350 students tak-



ing regular week-day religious training under Dr. Romney. All of the courses taught are of college grade and carry college credit. Many of them can be applied towards graduation in any standard college. Sunday School is held every Sunday morning at 10:30 a. m. primarily for students living outside of Logan. It is one of the best attended and most active Sunday Schools in the Church. No finer worship can be found. These services are, without doubt, doing much to develop a spiritual power that filters through the student body of the Utah State Agricultural College. Dr. Frank West and Dr. W. W. Henderson are in charge of the class work.

The work being done at this Institute probably cannot be surpassed as a device to impart ethical and religious instruction to students in a standard college.

Religious impulses are the strongest forces in human life and when acted upon provide our best Church members and finest citizens. The thinking student appreciates the full value of this statement. His faith becomes a necessary faculty of his soul; the power by which he commits himself to any object that wins his devotion and commands his allegiance. In fact, there is not a moment of our lives but what we feel the consciousness of the unseen, supernatural power. When the hour of danger

is upon us, our minds and our thoughts go up to that power above and we direct a petition to Him for strength to save and protect us from the designing hand of the evil one. "Faith," says Dr. Harry Emerson Fosdick, "in Jesus Christ is the most vivid, true, and compelling way we have of committing ourselves to the highest and best we know. In the light of this truth, we can understand why John calls such faith the supreme 'work' which God commands us."

*We need a quality of faith that gives us an assurance that God lives.*

The Church has made an enviable record with its Seminary system designed for high school students. The splendid success of the Institute at Logan has fully demonstrated that a similar plan is an ideal arrangement for bringing spiritual truths to the attention of college students. In the beginning there may have been something of hope that such an institution would reach college students on a high intellectual and spiritual basis. That hope has now become a certainty. College students can be reached and are being reached at the Logan Institute. The lofty spirit of the Institution is pervasive. It gives tone to the entire student population of Logan.

*The L. D. S. Institute is a noble institution, doing a noble work for a noble lot of students.*

## The Lesson of the Pines

*By Marian Phelps in "Western Field"*

Born in the crevice of a mighty rock,  
Unnurtured, unprotected, without soil  
Enough for roothold, yet ye bravely mock  
At fate through patient years of rugged toil,

Fighting for bare existence day by day,  
Clinging to life with grim, tenacious hold,  
While slowly, surely, just a little way  
Deeper roots have bored, with pain untold,  
Each weary moon, until, at last, ye burst  
The prison walls that once your being cursed!

So shall our souls take courage and endure,  
Learning this humble lesson from the pines;  
To growth persisting steadfastly and sure  
E'en granite that so oft confines  
The struggling life, must yield at last, and we  
Burst from the riven walls triumphant, free!





# Sunday School Notes and News

## PROGRAM FOR 1934

Conventions Having Three Departments

10:00 A. M. TO 12 NOON

For Stake Presidency, members of the High Council, Stake Board, Priesthood Officers and group leaders, Bishoprics, Ward Superintendency, Officers and Teachers, members of Correlation Committees including Aaronic Priesthood Supervisors.

Song: "How Firm a Foundation." (No. 87.)  
Under the direction of a General Board Member.

Prayer:

Standing Roll Call.

Greeting and Introduction of Theme.....

Representative of the General Superintendency

Song Service .....

Under the direction of a General Board

..... Member

Songs to be selected from the following:

"Jehovah, Lord of Heaven and Earth." (No. 249.)

"I Know That My Redeemer Lives." (No. 272.)

"Sunshine in the Soul." (No. 165.)

"How Gentle God's Command." (No. 287.)

"Count Your Blessings." (No. 218.)

Address: The Theme and the Gospel....

..... General Board Member

Address: The Theme and the Teacher....

..... General Board Member

Song: "Let Us All Press On." (No. 152)

Under direction of a General Board

..... Member

Benediction.

1 P. M.

(For same group as attended the morning session)

Song: "True to the Faith." (No. 179.)

Under the direction of a General Board

..... Member

Prayer:

Address: The Theme and the Individual....

..... General Board Member

Department Sessions: (60 minutes.)—See programs for department.

## DEPARTMENTAL SESSIONS

Superintendents, Secretaries and Enlistment Committee Workers

1. How the Superintendency May Vitalize Religion.

2. How to Establish and Maintain Order in the Class Room.

3. How to Conduct a Sunday School.

4. Priesthood Activity Meetings and the Sunday School.

5. Memorization of Songs.

Teachers of Gospel Doctrine, Missionary, Gospel Messages, Old Testament and Book of Mormon Classes:

(Discussions to be led by General Board Member)

The Tools of Teaching Project as applied to these departments.

Teachers of Church History, Primary and Kindergarten Departments.

(Discussions to be led by General Board Member)

The "Tools of Teaching" Project as applied to these departments.

Reassembly: Scripture Reading.....

..... Led by General Board Member

Benediction.

## PROGRAM

Adaptations for Conventions held with Stake Conferences

9:15 A. M. SESSIONS

Stake Board Meeting

For Stake Presidency, High Council and Stake Board Members.

Opening Exercises:

Subject to be treated to be selected from the check list.

10 A. M. GENERAL SESSION OF CONFERENCE

Address: The Theme:

"For every child spiritual and moral training to help him to stand firm under the pressure of life."

The theme and the Gospel.

The theme and the Teacher.

The theme and the Individual.

..... General Board Member

1 P. M. SESSIONS

For all the above and all Ward Sunday School officers and teachers.

How to Conduct a Sunday School.

Film. (Present film to be enlarged to include "Tools of Teaching" Project.)

## MOTHERS' DAY

For Mothers' Day, May 13th, a program may be constructed from the many suggestions offered by the General Board in past years. An elaborate setting is to be found in *The Instructor* for April, 1932, Volume



67, page 207; another in the issue of April, 1933, Volume 68, page 147. A new song, by Willie Reske, will be found in this number.

A new booklet, the eighth of the series, entitled, "Mother Heart of Gold," has been prepared by Elder Theodore E. Curtis. This can be secured either from the Deseret Book Company, 44 East South Temple, or from Brother Curtis, care Z. C. M. I., Salt Lake City, Utah. The booklet has been slightly reduced in size but materially reduced in price. The charge will be \$1.00 per dozen instead of \$1.35.

*Special.* For those who desire a change from the programs given in the past years, a play entitled, "Mother Heart of Gold" has been written by Brother Curtis and will be sold by him at a small cost. Schools desiring this drama should communicate immediately with Brother Curtis at the address given above.

#### WHO FOUNDED MOTHERS' DAY?

It is generally understood that Mothers' Day was originated by Miss Anna Jarvis of Philadelphia where the first Sunday was observed in May, 1908.

The Historical Society of Henderson, Ky., claims the origin of Mothers' Day belongs to Miss Mary Towles Sasseeen. It alleges that Miss Sasseeen worked on Mothers' Day programs as early as 1888, and in 1893 published a Mothers' Day booklet; and this material is in the Henderson Chamber of Commerce.

Now comes the American War Mothers who, a few years ago, became interested in tracing the origin of this National anniversary. They searched the records, but while others claimed recognition to this honor, they decided that Frank E. Hering was really father of Mothers' Day.

In a convention of the order of Eagles held at the English Opera House, Indianapolis, February 7th, 1904, Mr. Hering traced all the advancements of civilization to Motherhood, all the hopes of the future to Mothers. He urged that one day in each year be set aside in every Eagles lodge in memory of Mothers.

In order to commemorate this occasion the Eagles of Indianapolis dedicated a bronze tablet which reads as follows:

On This Site  
Sunday, February 7, 1904  
The First Known Public Plea  
For A Nation-Wide  
Observance Of  
Mothers' Day  
Was Made By  
Frank E. Hering  
Teacher, Orator, Humanitarian

In Commemoration Of  
Mothers' Day And In Honor Of

Its Beloved Founder  
The Fraternal Order of Eagles  
Erects This Tablet  
May 10, 1931

Probably no great anniversary is ever observed nationally without it having been talked about and proposed by many people, and in view of the report of the American War Mothers there is no reason to doubt the facts concerning Mr. Hering. However, through the efforts of Anna Jarvis, Philadelphia, was the first City to observe the day and that occurred Sunday, May 10, 1908. In May, 1913, Pennsylvania made it a state holiday, and on May 10, 1913, a resolution in the House of Representatives, made the Second Sunday in May a National holiday. A joint resolution to that effect was signed by President Wilson May 8, 1914.

So, in spite of all efforts to give the honor of instituting Mothers' Day to others we still take off our hats to Miss Anna Jarvis.

#### SUPERINTENDENTS' TICKLER

##### MAY:

##### Mother's Day Program

I. Make report to stake and general board on gains in the "Tools of Teaching" project since the first of the year.

##### JUNE:

- I. Reviews again.
- II. Prepare for the Summer.
  1. Anticipate the effect of the summer upon the attendance and activity in your school.
  2. Make the school attractive and inviting.
  3. Make the classes profitable and inspirational.
  4. Special attractions.

#### HOW TO GET THE MOST FROM THE INSTRUCTOR

Last September this magazine offered \$50.00 in prizes for the best article on the subject, "How to get the most from *The Instructor*." The prize money was to be divided as follows: Twenty-five dollars for first, fifteen dollars for second, and ten dollars for third best article—one-half of each to be given the winning writer and one-half to the Sunday School in which the winner is enrolled.

Ninety-nine manuscripts were received in the competition. Each was signed with a *nom de plume*, with the correct name in a separate sealed envelope. The manuscripts containing the *noms de plume* were submitted in turn to three judges (Stake Superintendents) living widely apart. Each judge marked the points won and reported to the General Secretary. Upon opening the envelopes with the correct names the following were found to be the winners:



First Prize: Warwick C. Lamoreaux, of Waterloo Ward, Salt Lake City (Granite Stake), and Laura Starkey Butts, of Evanston, Wyoming, (Woodruff Stake), tied on first prize.

The General Board has decided to award a twenty-five dollar prize to each of these winners.

Second prize: Mrs. Grace E. Sinclair, Gray's Harbor Sunday School, Montesano, Washington, N. W. S. Mission.

Third prize: Wm. C. Smith, Snowflake, Arizona, Snowflake Stake.

The manuscripts will be published in *The Instructor* as space will permit, those tying on the first prize appearing in this issue.

#### Behold, A Royal Army!

While religious movements in the world seem to be losing ground and the adversaries of evil striving as never before to destroy Christian ideals, the great Latter-day Sunday School work goes forward with increasing energy and interest.

Since it is now generally understood that this auxiliary is a Priesthood project, great impetus has been given the work. If attendance at our 1934 conventions is any evidence of progress then we have an assurance that our cause has reached the greatest height in our history. The record of at-

tendance of Sunday School officers and teachers, in the Conventions so far held, shows the following percentages:

Alpine .....	92	Mt. Ogden .....	95
Bear River .....	100	Nebo .....	81
Box Elder .....	95.2	North Weber .....	96
Cache .....	97	Ogden .....	98
Cottonwood .....	82	Oquirrh .....	88
Ensign .....	87	Pioneer .....	84
Granite .....	85	Palmyra .....	75
Grant .....	85	Salt Lake .....	86
Hyrum .....	87	Sharon .....	81
Juab .....	75	Timpanogos .....	82
Kolob .....	86	Tintic .....	70
Liberty .....	94.5	Utah .....	79
Lehi .....	99.3	Weber .....	100
Logan .....	82	Wells .....	85
Malad .....	100		

Three Stakes—Bear River, Malad and Weber—reported 100% attendance the first in our history to reach that goal. Many wards, however, came out 100% strong. Lehi Stake missed by only one man. A number of the stakes named had 100% accounted for.

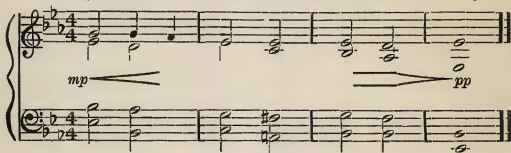
A satisfying feature of the conventions has been the large attendance of the Melchizedek Priesthood. In every stake it was far ahead of that of past conventions.

Our movement is ever forward!

### Prelude

*Andante*

WILLY RESKE.

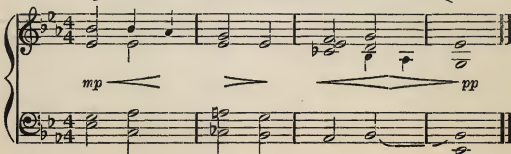


#### SACRAMENT GEM FOR MAY, 1934

"\* \* \* Remembering unto the Father My body which was laid down for you, and my blood which was shed for the remission of your sins." (Doctrine and Covenants, Section 27, Verse 2)

Note: It would be well to have the one leading the recitation read verse one and part of verse two of Section twenty-seven, the assembly following in concert recitation of that part of verse two printed above.

### Postlude





### Enviably Records

Harold and Billie Birk, aged 20 and 16 respectively, residing at 142 South 21st East Street, Salt Lake City, whose pictures are printed below, have an enviable Sunday School record. Harold has attended Parley's Sunday School, Granite Stake, for 14 years without an absence or tardiness, except for two Sundays and on these Sundays he attended school at Loa and Springville. One Sunday he drove 100 miles to reach Sunday School on time. During the period named he observed Fast Sunday and the law of tithing. Besides his fine Sunday School record he attended the grade school, high school, L. D. S. one year, and University one year without missing a class. Harold, after serving as a Deacon and Teacher, is now a Priest. He has been an officer in the

Sunday School and M. I. A., has performed the ordinance of baptism for many, and he, himself, has been baptized for 200 people.

Billie Birk, has attended Parley's Sunday School without being tardy for 13 years. He was sick two weeks and on the two Sundays, school was held in his home, the Sacrament administered and class exercises conducted. After that he went to school a Sunday or two on crutches. He has passed through the grades and is now in high school with the same good day school record as Harold; and he, too, has faithfully observed the Word of Wisdom and the law of tithing. He is now a ward teacher.

The father of these two fine youths died when they were children and their lives have been guided by Brother and Sister Arthur Gardiner, Sister Gardiner being their aunt.



BILLIE AND HAROLD BIRK

### My Measure

I would not ask my Maker  
The distant peaks to view  
Nor have I heart to live the past  
My faith in it renew.

Each day is but a measure  
Of failure or success  
I only ask for courage  
And strength to do my best.

I only ask for faith to live  
The day they call today  
I only ask for trust in God  
To help me on my way.

I do not seek for ease alone  
But strength my cross to bear  
And fortitude to live above  
Life's routine of dull care.

Perhaps I cannot choose the path  
My weary feet must trod  
The thing that really counts is how  
I measure up with God.

Who knows but that the cross is  
mine  
For purposes divine  
Will I be worthy of the trust  
And mount the heights sublime?

—Ida R. Alldredge.



# SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

## EASY WAYS OF MARKING CLASS ROLLS

It is important that the Sunday School records show the exact number of pupils who attend Sunday School. It is also important that the records show who attended and when he attended.

The responsibility has been placed upon secretaries to count everyone who attends Sunday School and to see that the school gets credit for everyone present. This can be done without referring to the class roll book, but by doing so we do not dispense with the necessity for roll books. For the roll books serve two other very useful purposes: First, they divide the general attendance by classes and preserve a record from which the teacher of each class and the superintendency of the school can gain information to study the trend of the enrollment and attendance of each class. Second, they provide convenient means of preserving a record of the individual member's enrollment and attendance history. Permanent written records are necessary for these two important purposes.

*It is important that the class rolls be properly marked every Sunday.*

It is also important that they be marked in the quickest and easiest ways possible. There is no one way which is best for every class. The best methods to use in a Sunday School may involve a different method for each class. A great variety of methods are now employed. It may be necessary to experiment with a number of these in order to find the most satisfactory in each case.

One method used in departments having many teachers is for one teacher to be assigned the work of keeping the records and the rolls of the department. This has proved to be a satisfactory method in kindergarten and primary departments. The same teacher can keep the cradle-roll records.

In a class where there are two teachers the one not engaged in the teaching process on any particular Sunday may mark the roll.

The marking of the roll by a class teacher or a secretary in the class room

is very greatly facilitated by assigning definite seats to individual members of the class. This is a great aid to class room management. This practice is a common one in the grade schools and high schools. Pupils are used to it and in the Sunday School they would like it especially if assigned to a seat near friends. A teacher may safely grant the pupil this privilege so long as his behavior merits it.

A teacher should learn the names of all his pupils and should know from memory where each is assigned to sit. A class secretary who is given the responsibility of marking the roll should be as familiar with the names and seat assignments as is the teacher. When this is done, marking the roll can be carried through with great speed and accuracy. The vacant seats indicate absentees. All others can be marked present. The use of this arrangement presupposes, of course, that the seating assignments will be strictly adhered to.

Since classes are seated together in the opening exercises of the Sunday School, many teachers adopt the practice of marking the roll during the opening exercises and verifying the marking when the class is gathered in the class room. The process of verification needs only to account for pupils not seen in the opening exercises.

In very large classes where the attendance is irregular or the membership transient, the practice is to pass around a sheet of ruled paper upon which the members present are asked to write their names and their addresses. A class secretary thereafter marks the regular roll book and reports to the secretary of the school. The practice of calling the roll aloud in the class room is very infrequent. Occasionally, however, it is desirable. For example, the teacher may want to use this means of letting the pupils of the class know who is included in the class membership. He may desire to check over the roll for the purpose of obtaining information from the class members as to the status of individuals who have not attended regularly. Frequently friends and companions can give a teacher valuable information about reasons for



absence. This practice is advisable when the teacher takes a part of the class period to stimulate enlistment effort by the members of the class. Unless the practice has a valuable and definite purpose to serve it should not be employed, because otherwise it takes time from the class and the teacher runs the great risk of losing control of the class. In some classes the roll book is passed around among the members of the class and each one is permitted to mark the roll with the proper symbol noting punctuality, preparation, etc. This privilege should not be given the pupils, if there is any likelihood of it being abused. It has the disadvantage of taking the attention of the members of the class away from the teacher and the subject.

When written reviews are conducted and the pupils' names are to be signed to the papers the teacher can get an accurate roll by recording the names of all pupils who hand in papers. This method is safe only when every pupil hands in a paper. The teacher should count the members of the class and compare the count with the number of papers submitted. The disadvantage is that if a discrepancy is discovered after the class has been dismissed the teacher has no way of correcting it. This method does not give information about punctuality unless the teacher asks expressly that the

pupil indicate on his paper whether or not he arrived at the Sunday School on time.

Unless the teacher is busy during the time the pupils are writing, he has ample time to mark the roll silently.

It is important that a teacher should be alert during the opening exercises of School and observe which members of his class are tardy. By noting this in the roll book, the teacher saves the pupil embarrassment. While the secretary of the school generally desires to receive the roll book properly marked as soon as possible after the class period has commenced so that statistical data can be recorded in the minute book and upon the monthly report and the records for the day completed as early as possible after the Sunday School session is over, the secretary understands the importance of keeping the marking of the roll from hindering the teacher and will therefore gladly accept the teacher's best performance under the circumstances and abide by the teacher's convenience. What the secretary really wants more than anything else is a roll book properly marked and everyone accounted for. The best method of getting this result, even if it does involve a little delay in getting the report to the secretary, will be acceptable to him.

## My Temple

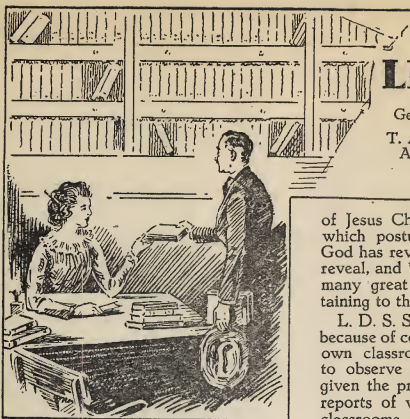
By Miranda Walton

Out of the mists of the morning, out of a sapphire dawn,  
I fashioned a dear, dream castle to dwell in when day was gone;  
The stones would be hewed from laughter, the walls would be builded of mirth,  
And the nails I'd use would be jewels of joy garnered from all the earth;  
Success would be hung at the windows, the roof would be thatched with Fame,  
Wisdom would be the rafters, and Pleasure would be its name.

But the noon time came with its toiling; I faltered beside the way;  
My castle remained unbuilded when I came to the end of the day;  
With a weary heart and empty hands I stood in the sunset's glow,  
Time stood still while memory wept for my dreaming of long ago;  
I reached my arms back to the sunrise to recapture my dreams of youth,  
But found, instead, through my toiling, I had builded the Temple of Truth.

Sacrifice formed the foundation, carved from the stones of care,  
The walls were builded of kindly deeds, and the rafters were made of prayer,  
Sympathy painted the turrets, Faith was the roof above,  
Tears shone like jewels from the windows, and the name of my Temple was Love;  
Peace was my compensation; I lifted my eyes to the night  
And the Star of Hope was shining beyond my Temple of Light.





## LIBRARIES

General Board Committee:

T. Albert Hooper, Chairman;  
A. Hamer Reiser and  
Charles J. Ross

### BOOK REVIEW

Hartshorne, Hugh, and Lotz, Elsa.  
*Case Studies of Present-Day Religious Teaching*. New Haven: The Institute of Social and Religious Research, Yale University Press, 1932. vix 295 p.

In the last twenty years there have been radical changes in the methods of teaching religion. "These changes reflect the increasing emphasis of theory on the immediate needs and experiences of the pupils as over against the older emphasis on the transmission of a fixed body of material. During the same period, the classroom methods of those using the newer courses have given greater and greater place to the activity of the pupils. It is well known that this movement away from dogmatic teaching has met with opposition and that large sections of Protestantism are as yet little influenced by it. Indeed the most liberal churches have had serious obstacles to overcome in the way of traditional habits of thought and the lack of appropriate training among both lay and professional leaders. It should not have been a matter of surprise, perhaps, to find that progress has been slow and that practice lags far behind theory in even the most progressive churches." The italics (which are mine) are purposely placed to indicate agreement between the trend in religious instruction elsewhere and the progressive teacher-training program of the Church

of Jesus Christ of Latter-day Saints, which postulates a belief in "all that God has revealed, all that He does now reveal, and \* \* \* that He will yet reveal many great and important things pertaining to the Kingdom of God."

L. D. S. Sunday School teachers who, because of continuous attendance in their own classrooms, lack the opportunity to observe efficient teaching, are here given the privilege of reading objective reports of what is taking place in the classrooms of the best teachers in Protestant churches from California to Massachusetts and from Missouri to Ontario, Canada. The introduction establishes certain criteria for rating effective instruction: pupils are in real situations; pupils view the situation objectively rather than through their emotions and prejudices; pupils make their own evaluations, using relevant past experiences, etc. Part One gives at some length two positive and two negative cases, at primary and junior age levels. Part Two summarizes 150 observations of actual classroom sessions, good and bad, and illustrates contrasted procedures. Part Three discusses certain difficulties characteristic of the Sunday School and describes the manner in which these are succumbed to or overcome.

Interestingly enough, when the criteria was applied to the 150 cases, the result was an average rating of 52 per cent. It is recalled that the teachers visited were reputedly the "best" that religious leaders, known to be generally in sympathy with the criteria used, could recommend. Again, we have full-hearted approval of a course in teacher-training.

This is essentially a book for supervisors, who will direct certain portions to the attention of individual teachers. The chief difficulty in supervising lay teachers is to show them ideal situations—the book contains concrete cases of such, as well as interesting contrasts plainly discernible.—John T. Wahlquist.



# M I S S I O N S



General Board Committee: Bishop David A. Smith, Chairman;  
Robert L. Judd and Charles J. Ross

## THE GERMAN-AUSTRIAN MISSION

From an interesting letter received by General Superintendent David O. McKay from Elder C. Taylor Burton, Sunday School Superintendent of the German-Austrian Mission, the following excerpts are taken:

"At the close of 1933 we wish to give you a short resume of our Mission Activities.

"Due to the conditions that have been prevalent in all parts of the world and even more pronounced here in Europe, we have been obliged to close several of our smaller branches. The lack of missionaries and capable Priesthood holders to supervise the branch activities, and the scarcity of funds with which to support meeting places, have necessitated this step. In many of these so-called "closed branches" the only spark that remains is the Sunday School. Although there are no other meetings held, each Sunday morning finds a Mormon Sunday School in these small German villages. They are only cottage schools, but a handful of old faithful Saints together with the energetic young folks, find their way into these simple dwellings on Sunday mornings when the bells of large and beautiful churches try vainly to ring them in. There is an atmosphere of love and harmony; they bow their heads in worship with thousands of other Latter-day Saints. The Sunday School is this spark which is keeping the Spirit of Truth alive so that at some future date, the branches may be reopened.

"Possibly this year's greatest achievement in the Sunday School work has been the selection and appointment of local District Superintendents in each district in the Mission. Under the direction of the Mission Superintendent these men have been set in, given a full course of instruction, and are now functioning in their offices to a surprisingly efficient degree. These men, who understand the language, temperament, and customs of their own people can do a great deal in the furtherance of the work. This is the first time that District Superintendents have been appointed. Plans are now being made to have them brought to Berlin to hold a convention meeting if funds can be arranged. This convention will last for two or three days so that in each of the fifteen outlying districts comprising seventy odd Sunday

Schools, the district leaders will more fully understand the nature of the work and be prepared to perform it.

\* \* \*

"In all of the 1933 Fall Conferences in the different districts, a special Sunday School Program was presented in the morning session of the Sunday meeting. Among other things, the program included two two-and-one-half minute talks, one by a pupil on "What My Teacher Means to Me" and a second, the reply, on "What My Pupils Mean to Me" by a teacher. An ideal Sunday School class was conducted before the general assembly giving all those present an idea of the class work. It consisted of a fifteen minute treatment of a phase of the Word of Wisdom. The class was complete and ideal even to the marching to and from the platform. Children's choruses also added much to the program.

\* \* \*

"Union Meetings have also been introduced this year and are successfully being carried out in three of the larger districts where the workers live in relatively nearby towns. True, we cannot expect the same success possible at home where the wards are all close together. Even now some of our workers have to travel two and three hours by train to arrive at the district centers, but in Berlin, Breslau and Zwickau, where the branches are large and close together, the meetings are carried out on the identical pattern of those in the Stakes of Zion with very favorable results.

"Other typical Sunday School features such as "Dine Sunday" and special Christmas and Mother Day programs have been carried out on a mission-wide scale. Our "Rally Day" won for us many new friends. Three prizes were offered for the Sunday School with the largest percentage of new friends, the greatest percentage in attendance on that Sunday. A number of our Deseret Sunday School Song Books were presented to each of the contest winners.

"Progress can better be made in the face of adversity. Although 1933 has brought many disadvantages for the welfare of the Sunday School work, the workers of the German-Austrian Mission have a year behind them of which they can well be proud as well as thankful for the blessings of the Lord. We send our pledge of fullest support and greetings from all the German-Austrian Sunday School workers."





## CHORISTERS and ORGANISTS

### General Board Committee:

Edward P. Kimball, Chairman;  
Tracy Y. Cannon, Vice-Chairman;  
P. Melvin Petersen  
George H. Durham





### ORGANISTS

(For consideration of this lesson Choristers and Organists should hold a conjoint session.)

#### I. *Playing Two or More Notes to One Beat; Dotted Notes.*

The first principle of musical interpretation is regularity of rhythmic motion, and next in importance, is that every tone in the rendition of a musical composition receives its correct time value. A quarter note, a half note, an eighth note, must each be held its exact length. This law of exact time values is frequently violated, especially where two or more notes occur in one beat. It is the object of this lesson to give suggestions that will aid in the correct performance of two notes to a beat, and also to point out the right way to perform dotted notes.

Attainment of complete rhythmic accuracy in playing two or more notes to a beat is only possible by giving the correct time value to each note and sensing and maintaining the regularity of the rhythmic motion. This rhythmic motion must not be disturbed by uneven counting and the need of slight extra stress on the first note of the divided beat should not be neglected. For example, the eighth notes in the third and fifth lines of "Joseph Smith's First Prayer" should be performed in a manner that the notes are of equal value with a feeling of very little less accentuation on the second note than on the first. Too

often, two eighth notes to the beat are played like this  instead of . On the other hand, performers sometimes make  sound like . Such mistakes are almost sure to mar the artistic performance of a song, and should not be tolerated.

A dotted eighth note, followed by a sixteenth, is a rhythmic figure that is much used. It occurs eight times in the short song now being discussed, and in the song "Who's on the Lord's Side Who" it predominates throughout. The correct thing to do in its performance is to hold the long note a fraction beyond its length, and then slightly shorten the short note. This is a general rule, and this also applies to the dotted quarter notes in the fourth line of the song. These details may seem trivial and unimportant to the novice, but they are of the utmost importance in giving life and art to the interpretation.

Another interesting feature of the rhythm of this song is the separation of the repeated g's in the fourth line by eighth rests. This gives a splendid *marcato* effect in contrast to the *legato* of the other voices. It presents to the organists a problem in technique that may require a considerable amount of practice to master.

Two other points relating to the rhythm should be thought out and sensed by the organist, as well as by the conductor and singers. They are (1) measure accents, and (2) phrase accents. In

$\frac{4}{4}$  measure the second and fourth beats are the less prominent, while beat "one" is stronger than beat "three." But the location and degree of accents in vocal music are much influenced by the words, and thorough study of the words will, therefore, aid much in the correct placement of the accents. The phrase accents counteract the stiffness of the meas-



ure accents. Phrase accents are those points in the phrase that rise above the surrounding music, and, therefore, require more stress, a little lingering on the tone or some other special treatment to bring them into prominence and proper balance with the surrounding background of musical tone.

In studying phrase accents repeat the words over many times, with due regard to proper stress on each word, and almost in a "sing-song" manner. Next, play the music as you sing, seeking to give a free flowing, rounded feeling to the phrase, for music moves in curves rather than in straight lines. After this working out of each phrase, study the song as a whole for its rhythmic swing, always with a feeling of going towards some high point in the song. Remember that in this kind of practice the object is to find the true interpretation of the rhythm of the song. Preserve the dignity of the rhythm, and do not over-emphasize the importance of this manner of practice. It has its limitations. For practical application of this lesson in Union Meeting, discuss the following points: two eighth notes to a beat, a dotted eighth followed by a sixteenth, quadruple measure, phrase accents, how to practice to gain a rhythmic freedom. This may be followed by a practical application of these points in the study of "Joseph Smith's First Prayer."

Let each organist aim to know the song for its vocal possibilities, and in the playing of it bring out all those qualities that will guide and inspire the singers to give a correct and beautiful interpretation. A reading of the lesson for choristers, will aid the organist in catching the spirit of the song, "Joseph Smith's First Prayer."

### CHORISTERS

(It is suggested that the material in the organists' department of this lesson be studied in addition to that which follows.)

After Joseph Smith had read and pondered over the fifth verse in chapter one of James' Epistle, "If any of you

#### MEMORIZATION FOR MAY

"Joseph Smith's First Prayer," No. 41, is the song to be studied in the April Union Meeting, and to be memorized, words and music, by the entire membership of every local school during the month of May.

lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he took God at His word, and prayed. This

prayer of Joseph Smith was the key that unlocked the doors of heaven and threw open the windows of everlasting light. Even God the Father and God the Son appeared in their glory to the boy Prophet as a result of his humble prayer.

The Plan of Life and Salvation, which is the Gospel of Christ, had its beginning, for the Latter-day Saints, as a result of "Joseph Smith's First Prayer."

Can we do a greater thing for the youth of today than to help them to have a knowledge of the Divinity of Jesus Christ and a burning testimony that Joseph Smith was a prophet of the living God.

Contemplate what might be the result if every member of the Church of Jesus Christ would visualize the picture portrayed in the song, "Joseph Smith's First Prayer." This picture or visualization would grow more vivid through the memorization of the text of the song. Many of us have sung this song for years, but do we appreciate the great significance of that tonal and word picture?

Does your school sing this song in unison or in parts? The aim for this year is not only to memorize the text, but to memorize music, thereby developing all parts—soprano, alto, tenor and bass. A beautiful melody has a very strong appeal. That same appeal is intensified when the melody is surrounded by other beautiful tones which produce harmony.

If "rhythm is the life of music," the accent must be the heart-beat, like the pulse of a healthy individual, which is strong, firm and regular.

To fully vitalize this wonderful song is to fit words and music perfectly, important words receiving that firm, strong and sustained accent. Each phrase is made up of a series of strong and weak accents and cannot be separated from each other. Think more of the phrase



and its accents and as a result more beauty and strength will be developed.

Oh that we might catch the vision of music so beautifully described by Lord Beaconsfield:

"O music! miraculous art, that makes the poet's skill a jest, revealing to the soul inexpressible feelings by the aid of inexplicable sounds! A blast of thy trumpet, and millions rush forward to die; a peal of thy organ, and uncounted nations sink down to pray. Mighty is thy threefold power! First, thou canst call up all elemental sounds, and scenes, and subjects with the definiteness of reality. Strike the lyre! Lo! the voice of the winds, the flash of the lightning,

the swell of the wave, the solitude of the valley! Then thou canst speak to the secrets of a man's heart as if by inspiration. Strike the lyre! Lo! our earthly love, our treasured hate, our withered joy, our flattering hope! And, lastly, by thy mysterious melodies thou canst recall man from all thoughts of this world and of himself, bringing back to his soul's memory dark but delightful recollections of the glorious heritage which he has lost, but which he may win again. Strike the lyre! Lo! Paradise, with its palaces of inconceivable splendor and its gates of unimaginable glory!"

## DARLING MOTHER

MARY DALE.

WILLY RESKE.

*Moderato legato.*

The ver - y dear - est, sweet - est place is Mother - land so true; A

This system of musical notation is for the first line of the song. It features a treble and bass staff in G major (one sharp). The melody is in the treble staff, and the accompaniment is in the bass staff. The tempo is marked 'Moderato legato'. The lyrics are 'The ver - y dear - est, sweet - est place is Mother - land so true; A'.

land so full of love and grace, with joy for me and you. One

This system of musical notation is for the second line of the song. It continues the melody and accompaniment from the first system. The lyrics are 'land so full of love and grace, with joy for me and you. One'.

Moth - er in this world there is Whose heart's for - ev - er true, Whose

Ped. ★ Ped.

This system of musical notation is for the third line of the song. It concludes the piece with a double bar line. The lyrics are 'Moth - er in this world there is Whose heart's for - ev - er true, Whose'. Below the staff, there are two 'Ped.' (pedal) markings, one with a star symbol.



*Broader.**Rit.*

smiles and tears with lit - tle fears, Are just for me and you.....

*Ped.* ★ *Ped.* ★

CHORUS.

*p* *pp* *L.H.* *pp* *L.H.*

Dar-ling Moth-er, Dar-ling Moth-er.....

How I wish I were a lit - tle child to - night.....

*Ped.* ★ *Ped.*

*pp* *L.H.* *pp* *L.H.*

Dar-ling Moth-er..... Dar-ling Moth-er.....

*Ped.* ★ *Ped.* ★

*pp*

For just one hour of sweet de - light.....

*Ped.* ★





# Teacher-Training

General Board Committee:

Geo. R. Hill, Jr., Chairman;  
Jas. L. Barker, Vice-Chairman;  
John T. Wahlquist.

*Notice:* All Teacher-Training classes are to meet *twenty-five* sessions. If started on schedule, October 15, 1933, the course outlined should be completed April 15, 1934. If the class is behind schedule, the course should extend until the topics as outlined have been treated. *The Commencement Exercises are to be held at the April or May Union Meeting*, depending upon the date of completion of the regular course. Where desired, *classes up-to-schedule may also continue into May*, devoting the sessions to *Educational Psychology*.

## EDUCATIONAL PSYCHOLOGY

Optional Topic, No. 1. The Laws of Learning.

- (1) The Law of Readiness.
- (2) The Law of Exercise.
- (3) The Law of Effect.
- (4) Their Application in Chapter II of the Text.

Optional Topic, No. 2. The Conditioned Response.

- (1) Pavlov's Experiments.
- (2) Watson's Study of Babies.
- (3) Applications in Child-Training.

Optional Topic, No. 3. Intelligence; Its Nature and Measurement.

- (1) Attempts to define Intelligence.
- (2) Intelligence testing, with representative tests.
- (3) The distribution of Intelligence.
- (4) How can we recognize intelligence levels in Sunday School Teaching?

Optional Topic, No. 4. The Inheritance of Human Traits.

- (1) Nature vs. Nurture.

- (2) Studies of Families: Edwards and Jukes, etc.
- (3) Mendelism.
- (4) Why must we educate each generation?

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Life is most properly lived when it is devoted to the effort to make other lives sweeter and better. Such should be the aim of every officer and teacher in the great Sunday School Union.

—David O. McKay.



# Union Meeting

## UNION MEETING FOR APRIL, 1934\*

Topic: Commencement Exercises for the Teacher-Training Class.

The program should realize the following objectives:

- (1) It should appeal to the teachers-in-service, as a reminder of the great opportunity and responsibility of the Sunday School teacher.
- (2) It should acquaint the Ward superintendencies with the members of the graduating class, now prepared to enter the classroom.
- (3) It should reward the graduates of the teacher-training class for their devotion to this work.
- (4) It should serve to invigorate all those engaged in the Great Sunday School Cause.

The programs should be unified. All talks, songs, and the prayers should be built around a central theme. Members of the Teacher-Training class should assume major responsibility for the activities enumerated. The following are suggestive themes:

- (1) "What Sunday School Teaching Means to Me."

Including talks by an "old," experienced teacher and by a "new," inexperienced class graduate; remarks by an administrator (member of Stake or Ward Superintendency); and, address by an invited guest, a successful teacher.

- (2) "Teaching as the Direction of Activities."

(a) Brief talks by class members:

- (1) Self Activity as the Key to Learning.
- (2) Why We Teach.
- (3) The Wider Problems of Method, etc.

- (b) An elaboration of the theme by the guest speaker or class leader.

- (3) "The Attributes of the Successful Sunday School Teacher."

- (a) Brief talks by representative boys and girls from the various wards and departments, to be selected in advance: *their own*

*talks*, not something they have memorized.

- (b) Brief talks on the same theme by two graduates, a young man and a young woman.
- (c) An elaboration by the guest speaker, a trained teacher.

## UNION MEETING FOR MAY, 1934\*

Topic: Making Effective Assignments.

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*. Chapter XII (See *The Instructor* for December, 1933.)

The realization of the goal of self-activity on the part of every student depends upon the assignment. The teacher's preparation includes an adequate, effective assignment of the next Sunday's lesson. The assignment should be a joint enterprise, students and teachers sharing in the selection of the "tasks" and the plan of attack.

*A Teacher's Project.* After reading the citation, the teacher should make an assignment which will meet the criteria established:

- (1) Indicate clearly the lesson objective.
- (2) Motivate students to want to realize the objective.
- (3) Set up definite learning exercises which will make this possible.
- (4) Give the method of attack on the learning exercises.

Learning exercises may direct attention to the leaflets, the texts, outside reading, special reports, readings, dramatizations, study guides, etc. Distinguish between out-of-class and in-class activities.

## DISCUSSIONS

1. Should Sunday School lessons be assigned?

\*Where the Teacher-Training Course extends into May, the Commencement Exercises should replace the usual May Union Meeting. In this event, the topic listed for May should be treated at the April Union Meeting.



2. To what degree can we depend upon out-of-school preparation?

3. How can we get children to study Sunday School lessons?

4. What share should children have in the assignment?

5. Indicate how children could supplement the topic for your department: special topics, special reports, readings, projects, problems, etc. [Refer to the text for suggestions. See Chapters VII to X, inclusive.]

## If

*If you can keep your head when all about you,  
are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you  
but make allowance for their doubting, too,  
If you can wait and not be tired by waiting, or  
being lied about don't deal in lies,  
Or being hated don't give way to hating, and yet  
don't look too glad, nor talk too wise;*

*If you can dream and not make dreams your master,  
If you can think and not make thoughts your aim,  
If you can meet with triumph and disaster  
And treat those two impostors just the same,  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn out tools;*

*If you can make one heap of all your winnings  
And risk it on one turn of pitch and toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss,  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone  
And so hold on when there is nothing in you  
Except the will which says to them, "Hold on";*

*If you can talk with crowds and keep your virtue  
Or walk with kings, nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much,  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Your's is the earth and everything that's in it.  
And, what is more, you'll be a Man, my son!*

—Rudyard Kipling.



*Fear God,  
and keep His  
commandments:  
for this is the whole  
duty of man*

*Ecc. 12:13*



# Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Frederick J. Pack

## LESSONS FOR MAY

FIRST SUNDAY, MAY 6, 1934

LESSON 15. REVELATION FOR THE CHURCH: BY WHOM RECEIVED

Texts: Doctrine and Covenants, Sections 28 and 43; Sunday School Lessons, (quarterly), No. 15.

*Objective: To show that in the plan the Lord has given for the government of the Church, but one man, he who holds the keys of the Priesthood, is authorized to receive revelation for the guidance of the Church, although each individual may receive revelation for individual guidance and instruction.*

The kingdom of God is a place of order because all things therein are obedient to law. The Lord has given us a logical, consistent, plan for the government of the Church. It is a perfect organization in theory. Wherein it does not work perfectly it is because of man's imperfections and failure to walk strictly according to the plan. Only one man holds the authority to receive revelation from the Lord for the Church according to what the Lord has revealed. If any man could receive revelation of this kind there would be confusion and we would lack a head even if all revelation was in harmony in doctrine and principle. The Lord has always recognized the authority which he has chosen and never steps over an authorized servant ignoring him in his calling to honor another with the duty and responsibility which belongs to the first, but he respects each officer in his place. It must be conceded that Peter had authority to give Joseph Smith the Aaronic Priesthood with its keys, so far as power of Priesthood is concerned, but if such had been done, John the Baptist, who was the legal holder of the presi-

dency of the Aaronic Priesthood, would have been ignored. If Peter had come alone, then James and John, unto whom the keys of the Priesthood also were given by Moses and Elias on the mount, would have been ignored. Yet we know that Peter had all the authority so far as keys and Priesthood are concerned to do that very thing. Moreover, Jesus, our Redeemer, could have come to Joseph Smith and conferred upon him all the keys and powers of the Priesthood, for he holds them all, but he respected the several authorities from Adam to Peter, James and John. So it is in directing the affairs of the Church, one man is called to preside, and the Lord recognizes that authority and does not step over the head of that officer to give his word for the Church to another. There is a great protection to the members of the Church in this doctrine, and the Lord has tried to impress this lesson upon us, so that we may not be deceived by pretended revelators who presume to speak with his authority.

### Questions and Suggestions

1. What is the wisdom of all revelations and commandments to the Church coming through one official source?
2. What danger lurked in the purported revelations of Hiram Page and Mrs. Hubble?
3. How applicable is the command, "Thou shalt not command him who is at thy head, and at the head of the Church," to members today?
4. Explain, "He that is ordained of me shall come in at the gate."
5. To what extent have members of the Church the right to receive revelation?

SECOND SUNDAY, MAY 13, 1934

MOTHERS' DAY PROGRAM

THIRD SUNDAY, MAY 20, 1934

LESSON 16. THE FALL—THE FIRST DEATH AND JUDGMENT OF THE WICKED

Texts: Doctrine and Covenants, Sec-



tion 29; Sunday School Lessons (quarterly), No. 16.

*Objective: To show how the first death—banishment from the presence of God as well as mortality, resulted from the transgression of Adam, and the need of the redemption made by Jesus Christ to restore fallen man from these conditions.*

When Adam and Eve were placed in the Garden of Eden they were not subject to death in either of its forms, spiritual, which is banishment from the presence of God, or the mortal, which brings to pass the dissolution of the body when the spirit leaves it. At that day Adam and Eve dwelt in the presence of God and were instructed by Him. It was their privilege to have remained in Eden in that condition where death was not found forever had they obeyed the law by which they were governed in that pre-mortal life. Lehi when teaching his son Jacob in relation to the fall and the atonement of our Lord which came as a propitiation for the fall and for man's individual sins, and for the purpose of restoring man to immortal life, had this to say:

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden, And all things which were created must have remained in the same state in which they were after they were created; and they must have remained, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy.

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

"Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose

captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Nephi 2:22-27.)

This is one of the clearest expositions of the reason for the fall and the relationship of the atonement to the transgression of Adam that has been revealed. The atonement of Jesus Christ brings to pass the restoration from the death which came by reason of the fall. It does not, however, restore all men to the presence of God, but gives to all men immortality, or the blessings of the resurrection. Men are responsible for their own acts and therefore under the necessity of repentance. All who repent and accept the Gospel receive remission of their individual sins through the atonement, and if they continue on to the end are heirs of eternal life. The wicked who will not repent must suffer for their own transgressions, for they cannot, this revelation states, "be redeemed from their spiritual fall, because they repent not." Not only will man be redeemed from mortal death but so will the earth and all living things upon its face, through the atonement of Jesus Christ. (Doc. and Cov. 29:21-25.)

#### Questions and Suggestions

1. Why is temptation a necessary experience for mankind?
2. Explain how Adam, through transgression, "became spiritually dead, which is the first death, even that same death which is the last death?"
3. Why cannot little children commit sin?
4. What specific judgments are foretold to precede the coming to earth of the Lord in glory?
5. What effect has the atonement of Jesus Christ on the animal kingdom and the earth?

#### FOURTH SUNDAY, MAY 27, 1934

#### LESSON 17. ALPHA AND OMEGA THE BEGINNING AND THE END

Texts: Doctrine and Covenants, Section 38; Sunday School Lessons (quarterly), No. 17.

*Objective: To show that Jesus Christ is the GREAT I AM, who has been the Mediator between God and man since the fall of man, also that as God he is the creator under his Father, even the*



*Beginning and the End, and that all things are by him, and he made the earth rich for the benefit of man.*

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." This doctrine is not a confused inexplicable belief in God in three yet only one substance or spirit as the doctrine has been made to appear in some accepted Christian creeds. We accept God the Eternal Father as a personage, with a body of flesh and bones which would be tangible even to the touch of mortals if they were granted that privilege. We believe that Jesus Christ also has a body of flesh and bones, the tabernacle of his spirit, and in appearance, power, dominion and knowledge he is in very deed like his Father. We believe that the Holy Ghost is a personage of Spirit, without a body of flesh and bones, and these three personages constitute the grand governing Quorum or President in the universe. Joseph Smith in 1820 saw in his glorious vision the Father and the Son and in their presence was instructed by the Son in relation to the creeds of men and his duty concerning them. Through this manifestation and later revelations he was able to speak with knowledge and he has said: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." We know that after His resurrection Jesus Christ had a body of flesh and bones and that it was tangible, for He appeared to His disciples and said unto them, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," and they did feel of the wounds in His hands and feet. On that occasion He also ate of a fish and honeycomb before them. Jesus also told Philip that He was the express image of His Father. John 14:8-9. (See also Hebrews 1:3.)

Jesus had no body of flesh and bones until His birth at Bethlehem as the Son of Mary. As Jehovah, a Spirit glorified

and exalted to the Godhead even before He was born, He directed the creation of this earth and many other earths. He it was who gave the law of the Gospel to Adam and who taught the prophets in all dispensations as the Mediator between God and man. When Adam transgressed and brought upon himself and his posterity the spiritual death (as well as the mortal death) he was shut out from the presence of the Father which presence he had enjoyed before that time. From that day on until now (and it will be so until the end of time) Jesus Christ as Jehovah, the I AM, Creator and God, is the Mediator for man. All revelation comes through Him as the Prince and Redeemer of this earth. (Doc. and Cov. 78:16.) Paul said to Timothy: "For there is one God, and one mediator between God and man, the man Christ Jesus. Who gave Himself a ransom for all, to be testified of in due time." (1 Tim. 2:4-5.)

Latter-day Saints should be exceedingly grateful for the knowledge in relation to God and the mission of Jesus Christ which has been revealed unto them. Because the great scholars and Bible commentators have been in the dark in relation to this great doctrine, and have not had the proper understanding of the relationship between Elohim and Jehovah, they have been led into grievous error and out of it has come much of the so-called higher criticism.

### Questions and Suggestions

1. By what different titles has Jesus Christ been known during the history of the earth?
2. What part has he had in the creation of this and many other earths? Prove your reply from Scripture.
3. Why is Christ called, "the very Eternal Father?"
4. What was the nature of the body of Jesus Christ before his birth in Bethlehem?

Give scriptural evidence for your answer.

5. Give scriptural evidence that the Father, the Son and the Holy Ghost are separate personages.

6. Explain the meaning of the term "Mediator" as applied to Jesus Christ.

### CONCERT RECITATION

(Doc. and Cov., Sec. 38, Verse 40)

"And again, I say unto you, I give you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded."



# MISSIONARY TRAINING

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith, Vice-Chairman; Charles J. Ross and James L. Barker



## CONCERT RECITATION FOR MAY

(Mormon, Chapter 9,  
Verse 29)

"See that ye are not baptized unworthily; see that ye partake not of the Sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in no wise be cast out."

## LESSONS FOR MAY, 1934

FIRST SUNDAY, MAY 6, 1934

### LESSON 13. PERSONALITY OF JESUS CHRIST AND ITS INFLUENCE

Text: Sunday School Lessons, No. 13.

References: Heb. 1:3; Jno. 5:18-21; Jno. 26:28; Mark 14:36; Luke 23:46; Jno. 5:40; Jno. 14:9-11; Matt. 27:14; Mark 10:32; I Tim. 3:16; I Nephi 12:6-7; III Nephi 27:1-8; Mosiah 7:27.

Objective: *That the missionary may have a fuller knowledge of the physical attributes, methods and purpose of the Savior while in mortality.*

Suggested Outline:

Discuss the fact that God and Jesus Christ are personal Beings.

Discuss historical evidences of the personal existence of the Savior.

Show that in spite of His Godship that He looked to His Father in Heaven for divine guidance.

Show by scriptural examples that the Savior possessed the various traits of personality to an uncommon degree.

Consider the methods of Jesus in training His disciples.

Discuss the adaptability of the parables given by the Savior, to those who heard them.

Discuss the personal visit of the Savior to the Western hemisphere.

Discuss the fact that the Savior always had time to listen to children and sinners.

Lesson Enrichment: Does history give any authentic description of the personal appearance of Jesus Christ? Among the many records taken from Rome by Napoleon was one said to have been written at the time and on the spot where Jesus commenced His ministry, by Publius Lentulus, Governor of Judea. This communication was addressed to the senate of Rome, Caesar, Emperor, it being the custom at that time for the Governor to write home any event that transpired while he held office: "Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples called Him the son of God. He hath raised the dead and cured all manner of diseases. He



is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on His shoulders; in the middle of His head is a seam of long hair after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked. In reproving he is terrible; admonishing, courteous in speaking, very modest and wise; in proportion of body, well-shaped. None has seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of man.

It was the devotional life of Jesus, His courageous habits of faith, that set Him apart from all others. Jesus formed habits of persistent prayer. He arose early, before it was yet day, to seek the face of the Father. He spent whole nights in prayer amid the solitude of the hills.

Few of the prayers of Jesus have been conserved for us. Those we have, with the exception of the Lord's prayer and the Intercessory prayer in Jno. 17:1-26, are fragmentary. He lived in an atmosphere of prayer; His whole life was a prayer and He died in the very act of prayer.

SECOND SUNDAY, MAY 13, 1934

### MOTHERS' DAY PROGRAM

#### LESSON 14. THE SACRAMENT OF THE LORD'S SUPPER

Text: Sunday School Lessons, No. 14.

References: Matt. 26:26-30; Luke 22:14-20; I Cor. 11:23-30; Acts 20:7; Book of Mormon, Moroni Chaps. 4-5; Book of Mormon, Mormon 9:29; Doc. and Cov. Sec. 20:77-79; Doc. and Cov. Sec. 27:2.

*Objective: To impress the missionary with the significance and the importance of the Sacrament as an ordinance of the Church of Jesus Christ of Latter-day Saints.*

#### Suggested Outline:

- I. Significance of the Sacrament.
  - a. In remembrance of the Savior.
  - b. To renew our Covenants with the Lord.
  - c. Resultant blessings from partaking sacrament.
- II. Sacredness of the Ordinance.
  - a. Must be partaken of worthily.
  - b. Contrast with practice in other Churches.
- III. Content of Prayers.
  - a. Prayers to be memorized.
  - b. Prayers to be analyzed.

*Lesson Enrichment:* In the consideration of this subject we must remember that the Sacrament was instituted by the Savior Himself, and that it is now one of the most sacred and significant ordinances in the Church of Jesus Christ of Latter-day Saints. Let us recall the setting at the time of the institution of the ordinance. It was on the night of the betrayal supper. The sorrowful Master, well aware of His coming suffering and death, broke bread, blessed it, and gave it to His Apostles to eat in remembrance of His flesh. Similarly He blessed the cup of wine and bade His Disciples drink of it as an emblem of His blood which would soon be shed for them.

These tokens, then, were emblems of His approaching death, His great "atoning Sacrifice." Burnt offerings were given before His Coming in similitude of this sacrifice. The sacred emblems of His death have since been partaken by His Saints to help them to remember and obey His teachings until He shall come again in His glory.

The partaking of Sacrament serves as a means of renewing our covenants with the Lord. We covenant to keep His commandments, and the Lord in return covenants with us to send His Spirit to be our abiding Companion, providing of course, we are fit subjects for it to accompany.

To the Latter-day Saints, the Sacrament, its purpose, and resulting blessings, are very significant and sacred. Only members of His Church who are living in harmony with His teachings are supposed to partake of the sacred emblems. On this point we should think very seriously before we eat of the bread and drink of the cup in remembrance of our Savior's death.

Too often we partake of the sacred



emblems without stopping to think of what we are really doing. We have been told that by partaking of the sacrament, unworthily, we are eating and drinking damnation to our own souls. We must be very careful of our acts.

We must all be conversant with the reason for substituting water for wine in this the Last Dispensation. (Doc. and Cov. Sec. 27:2) and we should know the significance of the Sacrament to the outside world.

Every Latter-day Saint who partakes of the Sacrament should know the content of the beautiful prayers which are uttered by the Priests or Elders in administering the sacred ordinance. There are no more beautiful and significant prayers known to man here on the earth than the Blessings on the Bread and Water. They will bear analysis. The missionary especially should be able to repeat word for word the prayers, and be able to analyze them, and to explain their significance to the people of the world.

#### FOURTH SUNDAY, MAY 27, 1934

#### LESSON 15. PURPOSE AND IMPORTANCE OF THE HOLY SCRIPTURES

Texts: The Doctrine and Covenants; Sunday School Quarterly, Lesson 1.

*Objective: To show the purpose and importance of the Holy Scriptures in relation to man's existence and destiny.*

Peter, the Apostle, said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1: 19-21.)

Contrary to the teachings of the world we have been taught through revelation coming from ancient times through Joseph Smith the Prophet that from the beginning man has been instructed and guided by divine revelation and commandment. When man was cast out of

the Garden of Eden and became mortal, he was taught by angels sent from the presence of God. (P. of G. P., Moses 5:4-8.)

"And then began these men to call upon the name of the Lord, and the Lord blessed them;

"And a book of remembrance was kept, in the which was recorded in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

"And by them their children were taught to read and write, having a language which was pure and undefiled.

"Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

"Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him. (P. of G. P., Moses 6:4-8.)

Enoch also bore witness saying:

"For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language." (Moses 6:46.)

That scripture came down from the days of Adam, and were preserved even to the days of Abraham, we are informed in the Book of Abraham, wherein he writes:

"But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me." (Abraham 1:31.)

From this we learn that the account of creation and the principles of the Gospel were made known to the fathers from the days of Adam and that the Lord preserved these truths and they were handed down to Abraham. Moreover we may know from his record that the same truths have been revealed to us in

(Continued on page 147)





## TWO AND ONE-HALF MINUTE TALKS

### 1. How "Evil Wrought through Want of Thought."

Young people sometimes thoughtlessly acquire undesirable habits from which they cannot free themselves.

They become slaves to intoxicating drinks, tobacco and, in some cases, "dope."

They may become habitual liars, or slaves to their sex impulses for want of early forethought.

Both young and old often act before they think of consequences, thereby bringing misery and sometimes death to others through spread of contagious diseases or through injuries resulting from violation of traffic regulations.

May not the obligation to think of the consequences of our conduct become as morally binding as the Ten Commandments?

### 2. The Positive Values of Moral Thoughtfulness.

One ambitious for great service by forethought of the consequences of his acts may choose those that contribute to and reject those that detract from this service; for example by taking account of the consequences of his eating and drinking habits he may form those that will contribute most to his efficiency; he will recognize the social consequences of proposed public policies, and, as a citizen, act intelligently in the interests of all concerned.

Moral thoughtfulness is an essential and

# Gospel Messages

## The Gospel Applied to Modern Problems

### Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

### CONCERT RECITATION FOR MAY

Proverbs 4:5, 6.

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

"Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

very important phase of the wisdom of statesmen and other public benefactors; it is equally essential to the wisdom of the individual in his private life.

FIRST SUNDAY, MAY 6, 1934

### LESSON 14. WISDOM; ITS NATURE AND VALUE

Text: Pupil's Quarterly Bulletin.

Other Sources of Information: Same as for lesson 13 and Neumann—"Lives in the Making," chapters 11-13.

*Objective: To show that to knowledge must be added wisdom, or knowledge fails.*

Suggested Outline:

- (a) Who was reputed to be the wisest man in ancient Athens?
- (b) What did he say of himself in this connection?
- (a) Who was reputed to be the wisest king of ancient Israel?
- (b) In what respect was he foolish in his actions?
- What did Benjamin Franklin publish that helped to gain for him a reputation for superior wisdom?
- Why do historians praise the wisdom of Brigham Young as a leader of pioneers?
- Why is "the Word of Wisdom" an



appropriate title for Section 89 of the Doctrine and Covenants?

**Supplementary Thoughts:** Socrates did not deny the judgment of his fellow-citizens, but affirmed that his own superior wisdom consisted in knowing his own ignorance and on this basis, diligently seeking knowledge and its applications to the improvement of human life.

Solomon made many wise judgments but, in two major respects, at least, fell short in his conduct. He violated even the very liberal provisions of the Ancient Hebrew laws concerning marriage, and, to maintain his extravagant court, he loaded excessive burdens upon the people.

The author of Poor Richard's Almanac was a brilliant man and a keen observer of life and its problems, but he, too, was not a model in his relations with women. He is highly honored in history because of the great service he gave to the cause of liberty in America. He would have been more highly honored today had he been wise in all things.

Young people should be inspired with the practical values of wisdom; they should be led to see that it is eminently worth while to seek it with all diligence. This calls for careful observation, independent thinking, and practice in making decisions, as well as for study of the lives and teachings of the wise of all ages.

Any attempt to hand out to them decisions ready made, to teach by authority merely, may be a hindrance to their development. Young people like to do some thinking for themselves. It is well that they should do so. Give them a chance.

SECOND SUNDAY, MAY 13, 1934

MOTHERS' DAY PROGRAM

THIRD SUNDAY, MAY 20, 1934

LESSON 15. MORAL THOUGHTFULNESS  
FOREWARNS AGAINST EVILS

**Text:** Pupil's Quarterly Bulletin.  
**Other Sources of Information:** Sharp, F. C.—"Education for Character," chapter 13, The Bobbs, Merrill Co., Indianapolis, Ind.; "Character Education" Supplement to the Utah State Course of

Study, Revised edition, 1929, Introduction. (Sent out free on request.) Write State Department of Education, Capitol Building, Salt Lake City.

**Suggested Outline:**

**Objective:** *To show that much evil inadvertently results from want of thoughtfulness.*

1. (a) What is one of the most characteristic differences between a wise and a foolish person?
- (b) What has this to do with the subject of the lesson?
2. (a) May a community (local, state or national) be foolish in its decisions and actions? Give illustrations.
- (b) What has this to do with the subject of this lesson?
3. (a) What is the purpose of health laws and regulations of Boards of Health?
- (b) What are the probable consequences of violation of these laws and regulations?
4. Ask the same questions in relation to traffic regulations.
5. In matters of this kind what should the individual do before he acts?

**Supplementary Thoughts:** To act foolishly is to act thoughtlessly or to act upon the results of crooked thinking, ethically or logically. It is only straight thinking that is valuable. It is, of course, also necessary to be adequately and correctly informed as to the facts relating to the subject of thought. The wise man becomes informed concerning the facts before he makes a judgment; he takes a long range view of consequences; then he evaluates or devalues these consequences in their relation to the highest and most enduring good of all concerned. This often includes generations to come. The actions of an individual may thus become very important as factors for good or ill, weal or woe, in the life of humanity.

What is here said of individuals is also true of families, local communities, states, and nations, any one of which may be "penny wise and pound foolish," not only in financial ways, but also in control or regulation of appetites, passions, and other propensities that unwisely call for indulgence. This has been manifested recently in talk by some prominent public men of the right of



revolution to protect "the sacred right of the individual" to take a drink of an intoxicating beverage. Even some men in high places fail to think straight, ethically and logically, all the time.

The most numerous and striking examples of want of forethought that bring very bad consequences, including loss of life, are found in careless violations of health and traffic laws. Many youths are much given to violations of traffic laws, and resent being reminded of it by back seat drivers. Back seat drivers may be a general nuisance, but they are fully justified in protesting against violations of traffic laws. It is included in the right of self-preservation.

#### FOURTH SUNDAY, MAY 27, 1934

#### LESSON 16. MORAL THOUGHTFULNESS FOSTERS GOOD DEEDS

**Text:** The Pupil's Quarterly Bulletin.

**Objective:** *To show that much positive good can be brought about by forethought as to the consequences of our actions and our attitudes.*

**Other Sources of Information:** The same as for lesson 15, and Woodward, Hugh M. — "Humanity's Greatest Need," chapter 16—The Golden Rule, The Principle of Cooperation.

#### Suggested Outline:

1. How does Forethought Enter into,
  - (a) your attendance or non-attendance at school?
  - (b) your selection of elective studies?
  - (c) your choice of a vocation?
  - (d) your choice of friends and especially friends of the opposite sex?
2. In what ways and under what circumstances do you exercise forethought in the performance of your church duties? What difference does this make in the quality of service you render? Consider especially the problems of ward teaching, administration of the sacrament, taking part in quorum meetings.
3. What are your attitudes toward destitute and otherwise unfortunate indi-

viduals? What are the consequences of these attitudes as they affect,

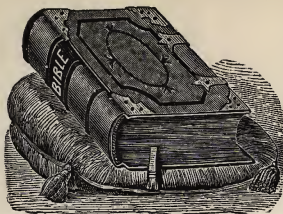
- (a) yourself?
  - (b) the victims of misfortune?
  - (c) the society of which both you and the victims are members?
- Are these unfortunates victims or beneficiaries of your attitudes and actions?

**Supplementary Thoughts:** Students in general are much given to drifting. Many go to school because they have to or because it is the popular thing to do. Even the more ambitious too often work for grades and degrees as though these were ends in themselves. All of these deficiencies are due to lack of thought or too shallow thought with regard to the opportunities that society has made available to modern youth. Appreciation of these opportunities can come only by looking in two directions and reflecting seriously upon what each reveals. Account should be taken of the social, economic and educational conditions of the past and the present; what in the public mind has led to present elaborate provisions for education? Account should also be taken of the needs of the future, the forward look. What are the probable consequences, to the individual youth and to society, of school attendance or non-attendance? If beyond compulsory school age and further attendance is decided upon, what is its purpose? The absence of purpose means drift, and drift means either failure or very indifferent results. Without purpose there is no substantial basis for selection of studies, choice of vocation, or general direction of education. Purposes cannot be developed without decisions and decisions of any worth cannot be made without thought, especially forethought as to future conditions, what these conditions will call for, and how best to prepare to meet the call most effectively. Present decisions may bring consequences of the gravest sort. Hence the need of profound and persistent thinking and projecting in imagination the outcome of present decisions and actions.

#### THE SUSTAINING GLORY

To pour out into the world a multitude of people who have caught the sacrificial spirit of the Master, and who, in his faith and purpose, give themselves to the service of mankind—that alone is the sustaining glory and hope of the Christian Gospel.—Harry Emerson Fosdick in "The Meaning of Service."





# OLD TESTAMENT

Course B—Ages 15 and 16  
For Teachers and Girls of Same Age

General Board Committee:

Robert L. Judd, Chairman;

Elbert D. Thomas, Vice

Chairman; Mark Austin

## LESSONS FOR MAY

FIRST SUNDAY, MAY 6, 1934

### LESSON 14. DAVID'S FRIEND JONATHAN

Text: Sunday School Lessons, No. 14.

The teacher today is discussing with his class one of the finest subjects in the Old Testament course. Friendship is one of the most sacred of all human relationships. Though a man may have the wealth of the world, if he has no friends he is poor indeed. No greater blessing can come to a person in life than friendship. The students should be encouraged to read all that is said in the Old Testament about Jonathan for it is the story of the most beautiful friendship in the history of the world.

The teacher should bring out all the strong points in this wonderful story. (1) Call special attention to the first meeting of David and Jonathan. They took to each other immediately. Many stories have been told of love at first sight, but this is an outstanding case in Biblical history where a splendid and enduring friendship developed into full bloom at the first meeting. (2) David, because of his popularity, awakened a fierce resentment on the part of Saul, and Jonathan began to help him immediately. Friendship, then the son's love for his father. (3) Jonathan was ready to sacrifice his own future prospects, even his title to the throne to protect David. His own interests had no weight against his friendship. (4) In the last meeting of the two friends, they made a solemn covenant with each other that nothing should ever come between them.

To show how well this promise was

carried out the teacher can call the attention of the students to the account of David's kindness to a son of Jonathan long after the friend was dead. (II Samuel 9:1-13.) According to the story David asked a servant of the house of Saul whether there was any left of the family that he might show kindness to him. The servant told him that Jonathan had a son still living who was lame. David asked where he was, and when he was told, he sent for him. The boy came trembling for he feared to come into the presence of the great king. But David said to him: Fear not; for I will surely show kindness for Jonathan for thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually." Then he commanded Saul's servant that he and his sons and their servants should till the land that had been Saul's for the benefit of Jonathan's son. What a generous thing this was for the great king David to do! It is a striking evidence of how vivid in his memory his friend Jonathan remained long after his death. This incident is one of the most touching incidents mentioned in the Old Testament.

The teacher can also stress the splendid friendship of the prophet Joseph Smith and his brother Hyrum. No brother ever received a more beautiful tribute than Joseph gave to Hyrum. When the prophet felt that his own death was near, he asked his brother to leave for a place of safety. But Hyrum refused. "Where you go," he said, "I will go, and if you die I will die." And so both of them were slain by the Carthage mob. Such friendship for each other by brothers is unusual. It often happens that the reverse is true. The Old Testament gives many examples of brothers who



disagreed. First there was Cain and Abel, followed by Ishmael and Isaac, Esau and Jacob, Joseph and his brethren, and many others. Even David and Eliab did not seem to agree.

The students should be taught the glory of a beautiful friendship; how much it may mean to them in the enrichment of their lives. We would almost be safe in saying that friendship is sacred. It proves a blessing to all who cultivate it. There is something about a person who has a faithful friend that wins for him respect and confidence. And the wise teacher will do all in his power to encourage it among his students. To show its power he can call their attention to other examples of friendship that are famous in history. The story of Damon and Pythias is intensely interesting. Those two devoted friends stand next to David and Jonathan as men whose affection for each other was stronger than death. Such examples should inspire every student in the class to seek a friendship. If they succeed, their lives will be beautified, their usefulness enhanced, and their joys in life increased a hundred-fold.

SECOND SUNDAY, MAY 13, 1934

MOTHERS' DAY PROGRAM

THIRD SUNDAY, MAY 20, 1934

LESSON 15. THE TEMPLE BUILDER

Text: Sunday School Lessons, No. 15.

In discussing this lesson the teacher should call the attention of the students to the new era that begins in Israel with the reign of Solomon. Before this time Israel had been exclusively an agricultural and stock raising nation. The people had no interest in surrounding countries except to conquer them. But Solomon changed all this. He established trade relations with all parts of the world, and even built navies to carry trade on the Mediterranean and Red Sea. Solomon also made treaties with other nations, and invited foreigners to visit Jerusalem to exchange their ideas with the people of his own country. The territory of Israel was well suited for foreign trade, as it was located on a direct trade route between Egypt and the countries of the East. Before Sol-

omon's reign, however, very little contact had been established with foreign travelers.

This change greatly increased the wealth of Solomon's subjects. More costly homes were erected, and the people dressed in finer clothing. The King himself became a great builder. In addition to the magnificent temple he erected splendid palaces for the wives he had married from other nations. He also built fortresses and cities where gain was stored. The splendor of Solomon's achievements became known to all surrounding nations. Visitors came from far and near to partake of his hospitality, and listen to his words of wisdom. The story is told of the queen of Sheba who came to prove him with hard questions. She brought with her "a great train, with camels that bore spices, and very much gold, and precious stones," Solomon easily answered all her difficult questions. And when she had seen the great buildings he had erected, the number of servants he had, and all the splendor of his court, she confessed to him that she had not believed the wonderful stories she had heard about him in her own land. "But," she said, "behold the half was not told me, thy wisdom and prosperity exceeded the fame which I heard." And she presented him with silver, gold, precious stones, and immense stores of wealth.

But while the teacher calls attention to this, he should also remind the students, that in order to erect his palaces and display his wealth, Solomon had to levy heavy taxes and force many of his subjects to do the work he required. He crushed the independence of the people which developed a spirit of revolt. Some became rich and others were stricken with poverty, and wretchedness. As a matter of fact, before Solomon died, the religion and faith which had characterized the days of Samuel was almost destroyed in the mad pursuit of riches which the leaders sought. Solomon himself was more interested in worldly than in heavenly riches. From a human standpoint Solomon's reign was glorious—spiritually it was a decided failure. The prophets later bitterly condemned the worldly mindedness which the son of David fostered.

Referring again to the temple, the



teacher should explain that Solomon's temple was very small compared to our temples. It only had two principal rooms exclusive of the porch, the Holy of Holies which was 30 x 30 x 30 feet, and contained the Ark and Cherubim. The other room was the Holy Place which was 60 x 30 x 45 feet, and contained an altar on which to burn incense, a table of shewbread, and ten candlesticks which burned continually. This was lighted by windows at the top of the walls. Only the priests officiated at the temple, and the people never entered. It was built exclusively as the abode of deity. But it was surrounded on all sides by chambers that were three stories high. The people met in court on the outside of the building.

Today churches and temples are built as a place in which the people can assemble to worship God. This makes it necessary for them to be large and commodious. No modern buildings bear any resemblance to the Temple of Solomon. But the teacher should stress the need of Church buildings as places of worship, and the more beautiful they are the more holy they seem. Every member of the Church should do something to support and sanctify our temples and churches. Whenever we are in these sacred buildings, we feel that we are in the house of God and the gate that opens the door to heaven.

FOURTH SUNDAY, MAY 27, 1934  
LESSON 16. THE RULER WHO DIVIDED  
HIS KINGDOM

Text: Sunday School Lessons, No. 16.

If the students read the text they will find in verse twenty-four the statement that the division of the Kingdom was "from the Lord." But if they are acquainted with the history of Israel and know what happened the next four hundred years, they will certainly wonder at such a statement. From a human standpoint, nothing could have been more disastrous. From the very day when the division took place, the two divided kingdoms fought each other. Each joined the enemies of the other, and there was constant ill-will between them. Com-

CONCERT RECITATION

(1 Samuel, Chapter 18, First Verse)

"... The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

pared with the mighty kingdom of David and Solomon, each was a mere fragment. Why then is the statement made that the division "was from the Lord?"

The teacher may well take time to give this question consideration. We must look deeper than the surface to find the answer. And when we find it, perhaps it may bring a practical lesson to our own day. It may well be that the Lord did not want a large and powerful political kingdom. There were plenty of those already. Israel could never hope to equal Egypt, Assyria, Babylon, and other kingdoms of that day and the Persian, Grecian, and Roman empires later. What the Lord wanted was a people who would seek to establish a heavenly kingdom among men. All the great temporal kingdoms named above have long since perished from the earth. But the little petty kingdom of Judah, so insignificant that the people of these other kingdoms laughed it to scorn, gave a light to the world that still shines. Jerusalem with the holy memory of its teachers, prophets, and men of God, continues as a power for good in the earth.

Some people are much concerned, because the Mormon Church is so small, so insignificant compared with the other great churches of our day. The extent of our wealth is nothing when we think of the wealth of the world. Our business houses are so small when we look at the sky scrapers of New York and other large cities in our land. But what difference does that make? It isn't great numbers, great wealth, or great buildings that count most in the long run. All this will perish and pass away just as the great wealth and power of ancient kingdoms passed away.

But our young people should be taught that just as Judah had a message to give to the world that was eternal so have the Latter-day Saints. God has given us a sacred message to deliver to mankind. It isn't great numbers that can deliver that, but great characters. It isn't the Rehoboams that are needed, or even the Solomons, but the poor, Elijahs, Amoses, and Micahs. Our young people should be taught that it is their



destiny to give the great message of Joseph Smith to the world. But they can't do that if they mingle with dissolute companions and listen to their advice as Rehoboam did. No good can ever come from mingling with those whose ideals are low, and whose conduct is out of harmony with the truths which God has revealed.

The teacher can make a great impression on the minds of the students by calling attention to boys and girls who have failed because they associated

with evil companions. There are many of that class in the Church. They began life with every prospect of success. They had good health, fine intellects, a splendid education, but lost their power and influence because of contact with men and women who had no faith, and no moral or religious ideals. A few examples of fallen heroes, should strengthen the students to avoid the dangers of evil companionship that wrecked so many men and women of promise.

## Missionary Training

(Concluded from page 140)

this generation, for Joseph Smith translated the writings of Abraham, and had revealed to him the words of the Lord to Moses, which were given at a later day. It is quite probable that Moses also has this account which was given to Abraham, when he wrote the book of Genesis. (See Moses 4:32.)

The purpose of scripture is beautifully portrayed in the Psalms 19:7-14. This could be read with profit to the class.

Questions and Suggestions:

1. Name the Standard Works of the Church, and give reasons for our difference in attitude towards them and other books written by Elders of the Church.

2. In what manner do we receive the Holy Bible as the word of God?

3. What is the Pearl of Great Price? Give some description of its contents and how they were obtained.

4. Give some important items of history and doctrine revealed in the Pearl of Great Price and not clearly stated in the Holy Bible.

5. Name some of the major objectives in the coming forth of the Book of Mormon.

6. What makes the Doctrine and Covenants of great value to the Latter-day Saints? To the people of the world?

7. Does the Doctrine and Covenants measure up to the standard for scriptures, in (1) revealing the will of God, (2) giving knowledge of the Gospel, (3) protecting from sin, (4) enabling us to discern between truth and error, (5) revealing God's dealings with ancient peoples, and (6) revealing things to come?

## THE GIST OF THE GOSPELS

Every Bible student knows how helpful it is to study the Bible by books in order to learn their leading doctrines, their relation to each other and to Christ.

Shall the Word of God be treated with less respect than Adam Bede, Ivanhoe, and Scarlet Letter which are read in their entirety and almost at a single sitting?

To illustrate:

We quote from Alexander's *Leading Ideas of the Gospels*. He says:

In Matthew we have Christ's earthly existence as a life freely moulding itself in a predestinated form; in Mark, as a strong life; in Luke, as a tender life; in John, as a divine life.

In the first, we see Jesus as the Messiah; in the second, as the Son of God; in the third, as Son of Man; in the fourth, as the God-man.

With Matthew the chief factor is the conception of prophecy; with Mark, the conception of power; with Luke, the conception of beauty; with John, the conception of divinity.

In the first, the predominant elements are fulfilment and sacrifice; in the second, acting and conquest; in the third, forgiveness and universal grace; in the fourth, idealism and dogma.

May we not follow these leading ideas into the very heart and gist of the four Gospels?—*The Challenge*.



# BOOK OF MORMON

General Board Committee:  
T. Albert Hooper, Chairman;  
Horace H. Cummings

(See Doc. and Cov., reference above.)

The Nephites exemplified that teaching. Laman, Lemuel, etc., sought their personal pleasure and prosperity. Nephi sought the well-being and salvation of his people. Contrast the two types of character.

Nephi won the love of his followers. He followed the teachings of God and served God through his service to the people. Nephi exemplifies all the good things that God has for each person.

(See Doc. and Cov., reference above.)

The Nephites exemplified that teaching. Laman, Lemuel, etc., sought their personal pleasure and prosperity. Nephi sought the well-being and salvation of his people. Contrast the two types of character.

Nephi won the love of his followers. He followed the teachings of God and served God through his service to the people. Nephi exemplifies all the good qualities that make for real manhood and real leadership.

Where is your Book of Mormon Chart? Use it. It will help you to show the separation of the Lamanites and the Nephites.

SECOND SUNDAY, MAY 13, 1934

## MOTHERS' DAY PROGRAM

## CONCERT RECITATION FOR MAY

2 Nephi 31:3.

"For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding."

THIRD SUNDAY, MAY 20, 1934

## LESSON 15. THE PUNISHMENT FOR FIGHTING

Texts: Sunday School Lessons, No. 15; Jacob, 1:16-18; 2:13, 7.

Supplementary Material: Reynolds: *Story of the Book of Mormon*, Chapter 6; Reynolds: *Dictionary of the Book of Mormon*; See Sherem: page 317 and Jacob, page 150.

Objective: To teach that willful opposition to the work of the Lord results in the ultimate overthrow of the person

## LESSONS FOR MAY

FIRST SUNDAY, MAY 6, 1934

## LESSON 14. THE REWARD OF RIGHTEOUS- NESS AND INDUSTRY

Texts: Sunday School Lessons, No. 14; 2nd Nephi 5:7-34; 33; Jacob 1:1-14.

Supplementary Materials: *Doctrine and Covenants*, Section 59; Matthew 6:33; Reynolds: *Story of the Book of Mormon*, chapter 5; Reynolds: *Dictionary of the Book of Mormon*, under "Nephi, Land of;" Roberts: *New Witness for God*, volume 2, pages 161-163.

*Objective: To teach that work and prayer with the desire to serve God put first, will bring peace and joy and an abundance of the good things of the earth.*

Lehi's family had found the promised land. Some were industrious. Some were lazy. Some were religious, some were not. Such distinct types cannot mix. So Nephi left with those who chose to worship God, and traveled further inland and founded a new empire. Compare with pilgrims leaving Europe and coming to America; Pioneers leaving Illinois, etc., and settling in the Rocky Mountains.

Christ said, "seek ye first the Kingdom of God, etc." (See reference above.)

In these days the Lord has made promises to His people who do that thing.



or persons making the fight.

Nephi had prophesied that Christ would come to the earth. Jacob continued to teach the gospel as it had been revealed. As always, opposition developed. Where the power of God is strong, there will be found the power of evil strongly manifest.

Sherem appeared. Who was he? See reference above. Made fun of Jacob and those who believed him.

Confounded by Jacob. Demanded a sign. Sign given, resulting in repentance of Sherem. Died as a result of his opposition.

Recall the incident of Paul opposing Christianity, results, etc.

God's work must progress and succeed. Those who "seek first the Kingdom of God," receive everything. Those who seek riches first, and oppose work of God are always overcome.

Read the references above from the "Dictionary of the Book of Mormon."

*Suggestions for two-and-one-half minute talks for May.*

1. The Book of Mormon teaches us concerning some of the early inhabitants of America.

There are three distinct peoples mentioned: The Jaredites, the Nephites and the Mulekites. They lived and flourished from about 2200 years B. C. until about 400 A. D.

They built mighty civilizations. Scientists and explorers are finding the ruins of temples, cities, paved roads, jewelry, etc., that prove that some very highly civilized and capable folks lived here long before Columbus discovered America.

2. How reading good books can help me to live.

Trollope has said: "The habit of reading I make bold to tell you, is your pass to the greatest, the purest, and the most perfect pleasures that God has prepared for his creatures. \* \* \* It lasts when all other pleasures fade.

Reading not only gives lasting pleasure, but it imparts knowledge. It lends wisdom, it points the way to better things; Reading the history of the past acquaints us with the experiences of people who have lived before us and shows us what they did that proved detrimental to them, also the things that made for their development and progress. By knowing these things we can avoid the bad and adopt the good in

the interest of better living.

The Lord inspired His servants to keep the records which comprise the Book of Mormon, and He brought forth the book to His children through the prophet Joseph Smith.

Now we have the opportunity of reading it, both for pleasure and spiritual guidance.

FOURTH SUNDAY, MAY 27, 1934

LESSON 16. TWO BRANCHES OF ISRAEL  
BECOME A NEW NATION

Texts: Sunday School Lessons, No. 16; Book of Omni.

Supplementary Materials: Reynolds: Book of Mormon Chart; Reynolds: *Dictionary of the Book of Mormon*. Under "Zarahemlah;" "Mosiah;" "Mulek;" "Omni;" Sjodahl: *An Introduction to the Study of the Book of Mormon*, pp. 411-12-14. (See also the map opposite p. 412. See pages 104-105; Reynolds: *Story of the Book of Mormon*, Chap. IX; Roberts: *New Witness for God*, Vol. 2, p. 225, page 163; Waring: *Gospel Chart*.

*Objective: To teach that faithful obedience to God's commands brings favorable results to the children of God and accomplishes purposes not always apparent at the time the command is given.*

In the development of this lesson have your Reynolds Chart before your class and point out this new separation of the Nephites, and the joining of the Nephites under Mosiah with the people of Mulek at Zarahemlah. The Waring *Gospel Chart*, too, will help you to make clear the correct chronology of these happenings and migrations.

The Lord no doubt had a dual purpose in commanding Mosiah to take some of his faithful followers and travel northward: first to separate the faithful from the unrighteous Nephites; second, to discover the people of Zarahemlah to the Nephites and effect their salvation. Mosiah, faithful leader, acted upon God's command. He—

Led his people to Zarahemlah.

Taught people Nephite language and religion.

Became their King.

Ruled righteously. Taught them their history.

Two peoples, united under God fearing leader, became one mighty nation.





# Church History

From the Restoration and Dawn  
to the Martyrdom of  
the Prophet

Course A---Ages 10 and 11

General Board Committee:

Adam S. Bennion, Chairman;

J. Percy Goddard, Vice Chairman

## LESSONS FOR MAY

FIRST SUNDAY, MAY 6, 1934

### LESSON 16. THIRTEEN PEOPLE VIEW THE PLATES

Text: Sunday School Lessons, No. 16.

Supplementary References: *Essentials in Church History*, Smith, pp. 72-80; *Ether* 5:4; *II Nephi* 27:12, 13; *Doc. and Cov.*, Sec. 17 (See Commentary); *New Witness for God*, Vol. 3, pp. 347-357; *One Hundred Years of Mormonism*, Evans, pp. 73-85; *The Restoration*, Widtsoe, pp. 172-191; *Comprehensive History of the Church*, Roberts, Vol. 1, pp. 134-136; *Heart of Mormonism*, Evans, Chapter 16.

Objective: To show that God attests His works by evidence that are abundant for those who have a desire to know the truth.

#### Organization of Material:

- I. Mother Whitmer views the Plates.
  - a. She is overloaded with work.
  - b. Messenger shows plates.
  - c. The promised blessing.
  - d. The aid it gave to the work.
- II. The Three Witnesses.
  - a. Called by divine revelation.
  - b. Read references.
  - c. Joseph's declaration to Martin.
  - d. The hope held out to the four brethren.
  - e. It was conditional.
  - f. Why Martin withdrew.
  - g. The plates seen, the voice speaks.
  - h. The written testimony.
  - i. It was never denied.

### III. The Eight Witnesses.

- a. Near Smith Home.
- b. No glory, no light from heaven, nor messenger.
- c. Eight men are satisfied.
- d. Their written testimony never denied.

### IV. Joseph, the Thirteenth Witness.

- a. Gave his life for his testimony.

Lesson Enrichment: Roberts in his *Comprehensive History of the Church*, Vol. 1, p. 143, gives David Whitmer's own words regarding his seeing the plates and the angel. These were spoken to Apostle Orson Pratt and President Joseph F. Smith, who recorded and signed them. "Do you remember what time you saw the plates?" David replied, "It was in June, 1829, the latter part of the month, and the eight witnesses saw them, I think, the next day or the day after (i. e. one or two days after). Joseph showed them the plates himself but the angel showed us (the three witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us at this time; he obtained a view of them afterwards (the same day). Joseph, Oliver and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, the plates containing the record of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how



far, but in the midst of this light about as far off as he sits (Pointing to John C. Whitmer, sitting a few feet from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i. e. the ball with spindles which Lehi had, and the interpreters.) I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

Brother Pratt asked, "Did you see the angel this time?"

"Yes, he stood before us. Our testimony as recorded in the Book of Mormon is strictly and absolutely true, just as it is there written." This testimony was given in the presence of two or three non-Mormons and Apostle Pratt and President Smith, some forty years after David Whitmer left the Church. It goes to show how vividly God's messages are stamped upon the soul of the human, receiving them.

Application: Let the students see and understand the evidences given by these thirteen witnesses, learning that these people stood true and firm to their testimonies whether in the Church or out. Then try and inspire the pupils with a desire to be witnesses themselves, knowing the truthfulness of the Book of Mormon as promised in Moroni 10:4, 5.

SECOND SUNDAY, MAY 13, 1934

MOTHERS' DAY PROGRAM

THIRD SUNDAY, MAY 20, 1934

LESSON 17. PROOFS THAT THE BOOK OF MORMON IS A DIVINE WORK

Text: Sunday School Lessons, No. 17.

Supplementary References: See "Plates" in the index of the Book of Mormon; See "Urim and Thummim" in index of any Church History or Doc. and Cov.; *Comprehensive History of the Church*, Roberts, Vol. 1, pp. 172-176; *New Witness for God*, Roberts, Vols.

II, III; *Articles of Faith*, Talmage, pp. 281-307; See "Plates" in index of *One Hundred Years of Mormonism*, Evans; Orson Pratt's Works, p. 286.

Objective: To bring to the pupil's mind the fact that the Book of Mormon is one great revelation from start to finish.

- I. The sacred plates.
  - a. Made by Nephites.
  - b. Preserved by God's command.
  - c. Delivered by an angel.
  - d. In his charge today.
- II. The Sacred Stones.
  - a. Urim and Thummim.
  - b. Seer Stone.
  - c. How used.
  - d. Martin's test. (New Witnesses for God, Roberts, Vol. 2, p. 134.)
- III. Oliver's experience at translating.
  - a. Why he failed.
  - b. Words seen in Urim and Thummim
- IV. Translating, a gift from God.
  - a. Joseph fails.
  - b. Is later successful.
  - c. Reasons.
- V. Heavenly testimonies.
  - a. Angel to four men.
  - b. God speaks to four men.
- VI. Natural testimonies.
  - a. Eight men examine in broad daylight.
  - b. Eight men write testimonies.
- VII. Plates returned to angel.
  - a. Done in divine manner.
  - b. In possession of Moroni.
- VIII. All may receive testimony.
  - a. Moroni's promise. (Moroni 10:4, 5).
  - b. Tens of thousands do know.
  - c. Any number may know.

Lesson Enrichment: About a thousand years before Columbus found the Promised Land, Moroni stood alone at the Hill Cumorah, viewing the destruction of the Nephites. A little later he writes upon the plates, Moroni 10 chapter, "And I seal up these records, after I have spoken a few words by way of exhortation unto you.—And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost, and by the power of the Holy Ghost ye may know the truth of all things."



Since this promise belongs to all of God's children, the teacher should work with the pupils in a prayerful attitude, bring them to feel that the Book of Mormon is indeed a divine record, brought to light by the hand of an angel; translated by the gift and power of God, and the plates are at present in the possession of Moroni. The teacher's own testimony, added to a splendid spiritual "class-setting" leaves "a something" in the heart of the pupil that is not soon rooted out. One needs but review his own experiences for definite proof.

Application: Since the Book of Mormon is considered to be "a revelation from start to finish," and the above sayings of Moroni are meant for us all, it should be our aim, today especially, to make the students feel the divine nature of the book. More than likely each teacher has some proof of her own or some choice passages to present to class, thus aiding to make a personal contact.

#### FOURTH SUNDAY, MAY 27, 1934

#### LESSON 18. THE BOOK OF MORMON PUBLISHED

Text: Sunday School Lessons, No. 18.

Supplementary References: *Essentials in Church History*, Smith, pp. 81-83; *History of the Prophet Joseph Smith*, by his mother Lucy, Chapters 31-33 (This splendid history is also found in the *Improvement Era*, Vol. 5.); *A Comprehensive History of the Church*, Roberts, Vol. I, Ch. 13.

Objective: *To show that in spite of tremendous opposition, the Lord opened the way for the publication of the Book of Mormon, bringing friends and money at the very moment when most needed.*

#### Organization of Material:

- I. A Printer secured.
  - a. To print 5,000 copies for \$3,000.
  - b. Martin Harris goes security.
- II. Work of Hyrum and Oliver.
  - a. Oliver to re-write manuscript.
  - b. Hyrum to have

care of printing.

#### III. Difficulties arise.

- a. Cole's infringement.
- b. How settled.
- c. Grandin warned.
- d. Harris offers farm.
- e. Attempt at stealing mother's copy.
- f. Try to turn Hyrum.

#### IV. Book of Mormon published.

- a. Harris pays \$3,000.
- b. Finished March, 1830.
- c. Spreads throughout world, seventeen languages, sold by the millions.

Lesson Enrichment: B. H. Roberts says.

"Referring back to the precautions taken in respect to the manuscript during the process of printing the book, it may be thought that they were not only extraordinary but unnecessary. The experience of the Prophet, however, in the matter of keeping possession of the plates of the Book of Mormon, and the efforts that were made to take them from him, together with the loss of the one hundred and sixteen pages of manuscript he had entrusted to Martin Harris, taught him caution. It is well it did, for having failed in their efforts to wrest the plates from him, several conspiracies were formed by his enemies to obtain the manuscript of the book and prevent its publication. And notwithstanding all the precautions taken, an enemy nearly succeeded in publishing the book in garbled form before the printing of it was completed. An ex-justice of the peace by the name of Cole, usually called 'Esquire Cole,' started to publish a weekly periodical which he called Dogberry Paper on Winter Hill. In his prospectus he promised his subscribers to publish one form of 'Joe Smith's Gold Bible' each week, and thus furnish them with the principal part of the book without their being obliged to purchase it from the Smiths. \* \* \* It is said that several numbers of his paper containing portions from the Book of Mormon which he pilfered, were published before his rascality was found out."

As we learned in the lesson, Joseph came and put a stop to Cole's mischief.

The *Eighteen Languages* into which the Book of Mormon has been published—seventeen of them being foreign languages—are: English, Danish, Welsh, (Turn to page 155)

#### CONCERT RECITATION

(Doc. and Cov., Sec. 6, Verse 28)

"And now, behold, I give unto you, and also unto my Servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established."





JESUS HEALING THE  
BLIND MAN

## PRIMARY

General Board Committee:

Frank K. Seegmiller, Chairman;  
assisted by Lucy Gedde Sperry  
and Tessie Giauque

FIFTH SUNDAY, APRIL 29, 1934

### LESSON 93. THE SERMON ON THE MOUNT (Part II)

Text: Matthew 6, 7; Sunday School Lessons, No. 93.

Objective: *Increased strength and joy follow the doing of God's word.*

Pictures: The Sermon on the Mount. (Nelson Set). Bible and Church History Stories, page 54.

Memory Gem: Teach us Lord, day by day, Love's sweet lessons to obey.

Songs: "Love's Lesson" (Songs for Little People) Danielson and Conant.

Organization of Material:

- I. Jesus Suggests That Men Live For Others. (Matt. 7:12)
 

"Whoever ye would that men should do unto you, do ye even so to them."
- II. His Pattern for a Prayer. (Matt. 6)
  - a. "Our Father," (Suggests brotherhood of man.)
  - b. "Hallowed be thy name." (Suggests worship)
  - c. "Our daily bread." (Only necessities)
  - d. "Forgive as we forgive," etc.
- III. Man Must Do The Works of God. (Matt. 7:16-29.)
  - a. Faith and works are necessary.
  - b. Parable of the wise and foolish builder.

Lesson Enrichment—Point of Contact: Since this lesson is a continuous

tion of last week's, make the setting for this lesson by a review of the first part. Tell the children that Jesus taught many more things than could be told in one lesson so today's story tells more of His great truths.

Application: Why did Jesus preach so long to the people? He loved them. He knew that if they knew how to do right that they would be stronger and much happier. Let us name again some of the things He taught at this time. How can you obey the "Golden Rule?" How should you pray? What should your prayer say? (Thanks as well as petition for blessings.) In what other ways can you return Jesus' love for you?

### LESSONS FOR MAY, 1934

To Stake Board Department Leader:

Discipline is a most vital factor in good teaching. It is a result of good teaching, yet effective teaching is dependent upon it. No teacher can effectively teach when a class is unruly. Discipline is a problem in every class. Knowledge of good teaching methods, preparation, the psychology of discipline and the effect of personality upon it are worthy of study and discussion to aid us in solving our problems.

Many teacher-training books will give aid on the above subjects and when applied to local problems could make an interesting and beneficial Union Meeting. Teachers should read the articles by Dr. John T. Wahlquist on "Teacher-Training as the Direction of Activities," which began in the August number of *The Instructor*.

FIRST SUNDAY, MAY 6, 1934

### A REVIEW LESSON

Lessons from the life of Christ are particularly adaptable to child thought and conduct. Unless a lesson can be



so applied it is not suitable to a child and if it is not applied the effectiveness of the lesson is lost.

For this month's review let us work specifically on application. Select situations which are possible in a child's life wherein he can apply the truths of the March lessons. In story form tell the children of these situations and let them tell you how they would think, feel or act if they were the ones involved. Find out why they would respond in such a manner and lead back to the lesson story as a basis for this response.

Pictures and drawings could profitably be used to illustrate the life situations.

## SECOND SUNDAY, MAY 13, 1934

### MOTHERS' DAY PROGRAM

## THIRD SUNDAY, MAY 20, 1934

### LESSON 94. THE WELL PLANTED SEEDS

Text: Matt. 13:1-23; Mark 4:1-20; Luke 8:1-15; Sunday School Lessons, No. 94.

*Objective: Increased strength and joy follow the doing of God's word.*

Pictures: "The Sower" (Nelson Set) "Christ Teaching From A Boat"—Bible and Church History Stories, page 90.

Memory Gem: "Whatsoever a man soweth, that shall he also reap."

Songs: "Sowing," Deseret Sunday School Song Book, "My Heart Is God's Little Garden," Songs For Little Children—Eleanor Smith, part 2.

#### Organization of Material:

- I. Jesus Begins to Teach by Stories.
  - a. Many had not listened to His teachings.
  - b. He tries this other way.  
In an effort to get people to do His will.
- II. The Parable of the Sower.
  - a. Many seeds were lost.
    1. Some fell by the wayside.
    2. Others fell on rocky soil.
    3. Still others fell among thorns. (See note on thorns at the end of suggestions for this lesson.)
    4. Some yielded an hundred fold.  
They fell on good ground.
- III. Jesus' Explanation:
  - a. Many people are poor soil.
    1. Some do not listen to counsel.

2. Others lack strength to continue.
3. Still others are too busy for the word of God.
- b. Wide awake people make good soil.  
God's word grows into good deeds, strength and happiness.

#### Lesson Enrichment—Point of Contact:

Just a little seed,  
Very small indeed.  
Put it in the ground,  
In a little mound,  
And wait and see  
What it will be.

After saying the above verse show the children various sized seeds. Name and discuss several as to name, size, how planted, what they will produce, etc. Bring out the fact that a single grain of wheat will produce forty kernels like itself. One little four-o'clock will produce a plant with hundreds of blossoms. However, in order to produce so abundantly certain conditions of climate, soil, sun and water are necessary. Let the children freely discuss these points.

Ask the children for the meaning of "sower." In Jesus' time fields were planted differently than today. (Show the picture of "The Sower"). The story today is about a sower.

Application: Jesus, teachers and parents are the sowers in the child's life. The child is the soil. Good soil produces good thoughts, words and actions. Play the game of sowing seeds and let the children tell what would be produced by their response to the practical applications which the sower (teacher) will plant for them. (Choose acts which the lessons from the life of Christ have taught us. Also things which parents and teachers have taught.)

Example: Mary had played hard all day. At last the clock said, "Bed time." If you were Mary tell me something you would do before you went to sleep. If you jumped into bed without a prayer what kind of soil would you be?

## FOURTH SUNDAY, MAY 27, 1934

### LESSON 95. THE GOOD SAMARITAN

Text: Luke 10:25-37; Sunday School Lesson Leaflet, No. 95.



*Objective: "Whatsoever ye would that men should do unto you, do you even so to them."*

*Pictures: "The Good Samaritan." Nelson Set.*

*Memory Gem: "Thou shalt love thy neighbor as thyself."*

*Songs: "Two Little Hands,"—Songs For The Children, W. W. Gilchrist. "Let's Be Kind To One Another," Deseret Sunday School Songs.*

*Organization of Material:*

- I. Introduction.
  - a. A parable told by Jesus.
  - b. In answer to "who is my neighbor?"
- II. A Jew Attacked by Robbers.
  - a. While going from Jerusalem to Jericho.
  - b. He was robbed and beaten.
  - c. Was left to die on the roadside.
- III. Two Travelers Came His Way.
  - a. A priest passed by on the other side.
  - b. A Levite looked at him.
- IV. A Samaritan Rendered Kind Assistance.
  - a. He sympathized with him.

- b. Bound up his wounds.
- c. Took him to an inn.
- d. Cared for him.
- e. Left money for additional care.

*Lesson Enrichment—Point of Contact: I am interested today in getting some information. Perhaps in return I can give some to you. If someone should ask you "who is your neighbor?" what would you answer? Jesus gives us a new meaning to that word in the story for today. See if you can tell it to me when I ask for the definition.*

*Application: Now let us see what you would say to the question of who is your neighbor? Let us name some who are our neighbors and how we should treat them. For example: the crippled boy at school; old lady Jones; the Japanese boy who lives down by the railroad, sick; Jennie who has no one to play with; the poor children who live down the alley, etc. (Apply to your locality.)*

## Church History

(Concluded from page 152)

French, German, Italian, Hawaiian, Swedish, Spanish, Maori, Dutch, Samoan, Tahitian, Armenian, Japanese, Hebrew, Hindoostanee, and Greek. (See *Comprehensive History of the Church*, Roberts, Vol. I, pp. 161-164.)

*Application: As the students come to understand the extensive opposition and difficulties confronting the coming of the Book of Mormon, they should be led to greater appreciation of it and its truths.*

### TRUE RELIGION ABSOLUTELY NECESSARY TO THE LIFE OF THE NATION

The White House, Washington,  
February 13, 1934.

Colonel Alva J. Brasted,  
Chief of Chaplains, U. S. A.,  
War Department,  
Washington, D. C.

*My Dear Colonel Brasted:*

The Great Teacher said: "I come that ye may have life and that ye may have it more abundantly." The object of all our striving should be to realize that "abundant life."

The supreme values are spiritual. The hope of the world is that character which, built upon the solid rock, withstands triumphantly all the storms of life.

To build this exemplary character is our great task. Without it the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness.

Chaplains of the military and naval services and clergymen everywhere who by word and life are advancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation.

Very sincerely yours,

FRANKLIN D. ROOSEVELT.



# Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,  
Marie Fox Felt

## CONCERT RECITATION FOR MAY

"Heavenly Father, look on me,  
A little child who prays to Thee,  
Keep my heart from wrong or sin  
Let no evil enter in."

## LESSONS FOR MAY, 1934

FIRST SUNDAY, MAY 6, 1934

### LESSON 126. THE CHILDREN'S PERIOD

In the review of these lessons, plan to use the same medium as you used in their presentation. This recalls to the children's minds the lesson and its message. For example, in the story of "The Division in Father Lehi's Family," one might begin with showing a picture of the Temple and the Tabernacle in Salt Lake City. Talk about when they were built and under what conditions. Because these brave Pioneers did obey Him God blessed and inspired them, so that they were able to plan and build wonderful buildings, etc. He helped them to progress, to do better each day over what they had done the day before.

A long time ago in Father Lehi's family we can see who the Lord blessed most, those who obeyed Him or those who did not. Then by carefully planned questions, contrast Laman, Lemuel and their followers with Nephi and his followers; their achievements and habits of living.

Do likewise with the stories entitled "The Nephites Move To Zarahemla," "The King Who Worked For His Living" and "Abinadi, a Brave Messenger."

Songs for the month: "My Mother," page 129; "Hymn of Thanks," page 115; "A Child's Thanks," page 115; "Songs for the Little Child," Danielson and Conant.

(This new song book is now on sale at the Deseret Book Company, price \$1.35 by mail.)

"That Wonderful Mother of Mine,"

—sheet music; "Dearest Names," "Kindergarten and Primary Songs," Thomassen; "My Mother,"—Moiselle Rensstrom, April *Instructor*, 1933, "Darling Mother," this issue.

Rest Exercises for the month: Throughout this entire month, plan activities which emphasize ways in which we can express our love and appreciation to both mother and father.

SECOND SUNDAY, MAY 13, 1934

### LESSON 127.

#### MOTHERS' DAY PROGRAM

The Kindergarten class is usually asked to participate in the Mothers' day program. In view of this the following suggestions are submitted.

Songs: Those suggested for the month.

#### Only One Mother

Hundreds of stars in the pretty sky,  
Hundreds of shells on the stars together  
Hundreds of birds that go singing by  
Hundreds of birds in the sunny weather  
Hundreds of dewdrops to greet the dawn,  
Hundreds of bees in the purple clover.  
Hundreds of butterflies on the lawn;  
But only one mother the wide world over.

—George Cooper

#### Help Mother

We'll always try to help our mother,  
We won't be selfish to each other  
We'll say kind words to everyone  
We won't tie pussy's tail for fun  
We won't be cross and snarly, too,  
And all the good we can, we'll do.

#### Mother's Face

(When the following poem is given,



it is suggested that four children participate, each one giving a verse.)

Three little boys talked together  
One sunny summer day  
And I leaned out of the window  
To hear what they had to say.

"The prettiest thing I ever saw,"  
One of the little boys said,  
"Was a bird in grandpa's garden,  
All black and white and red."

"The prettiest thing I ever saw,"  
Said the second little lad,  
"Was a pony at the circus  
I wanted him awfully bad."

"I think," said the third little fellow  
With a grave and gentle grace  
"That the prettiest thing in all the world  
Is just my mother's face."  
\* \* \*

Of all the dearest names I know  
Or yet have ever heard—  
The sweetest that from lips can flow  
"My Mother" is that word.  
\* \* \*

Who taught my infant lips to pray,  
To love God's holy word and day,  
And walk in wisdom's pleasant way,  
"My Mother."

### THIRD SUNDAY, MAY 20, 1934

#### LESSON 128. A FATHER'S LOVE REWARDED

Text: Mosiah 26-27; Alma 8-14;  
"Life Lessons For Little Ones," Third  
Year.

*Objective: Only those who repent of  
their sins and try to do right will be hon-  
ored in God's presence.*

#### Organization of Material:

- I. Alma, A Wise Prophet and Leader.
  - a. Baptizes his followers.
  - b. Is discovered by the King's spies who report him.
  - c. Takes his followers far into the forest.
    1. They build a city.
    2. Live there eight years.
  - e. Move to Zarahemla.
  - f. Alma made chief Priest there.
- II. Alma, the Younger.
  - a. Is unlike his father.
    1. Does not believe in God.
    2. Ridicules his father's belief in God.
  - b. An angel appears to him.

1. In answer to Father Alma's prayer.
  2. Rebukes him for his wicked ways.
  3. Is unable to walk or talk for three days.
  - c. Is restored to health again.
    1. This blessing, the result of fasting.
    2. Alma resolves to serve God
  - d. Becomes a missionary for the Lord.  
Journeyed from place to place.
- III. Alma and Amulek.
- a. Meet as Alma returns to preach.
  - b. Labor diligently together.
  - c. Are imprisoned.
  - d. Are freed by the power of God.

Lesson Enrichment: At one time when Jesus lived upon this earth many people went to the mountainside to hear Him preach. There He taught them the most beautiful way to live. All of the things He taught at that time we have come to call "The Sermon On The Mount." One of the lessons said, "Blessed are the pure in heart, for they shall see God." That means that if we think only kind thoughts, do only kind deeds and do unto others as we would that they should do to us, our hearts will be pure; no bad or evil will be in them. When we are like that our Heavenly Father will invite us to come where He is and live among those who love and serve all men.

Alma was a man with a pure heart, who served our Heavenly Father and was honored by Him.

### FOURTH SUNDAY, MAY 27, 1934

#### LESSON 129. MOSIAH'S MISSIONARY SONS

Text: Mosiah 28; Alma 17:26; "Life  
Lessons For Little Ones"—third year.

*Objective: Those who believe the  
word of God and keep themselves free  
from sin shall receive His blessings.*

#### Organization of Material:

- I. Mosiah, King of the Nephites.
  - a. Is son of King Benjamin.
  - b. Is caretaker of:
    1. The precious record.
    2. The Liahona.
    3. The sword of Laban.
  - c. Has missionary sons.
- II. In The Service of The Master.
  - a. Mosiah's sons travel from city to city.
  - b. Preach to the Lamanites.
- III. The Activities of Ammon.
  - a. Is imprisoned by the Lamanites.



- b. Later made a servant of the King.
  - 1. Is a brave, fearless servant.
  - 2. Is commended by the King.
- c. Ammon preaches to the King.
- d. They and many others join God's church.
- e. Ammon's great joy.
- IV. The King Aids Ammon.
  - a. Goes with him to free his brothers.
  - b. Makes it safe for Ammon to preach.
  - c. Thousands join the church.
  - d. Are called "The People of Ammon."
  - e. Finally they go to Zarahemla to live.

Lesson Enrichment: Mary, your grandmother came from far across the ocean to Utah, didn't she? Can you tell us the name of the country from

which she came? How did she happen to learn of our wonderful Gospel? These missionary boys told her to be kind, truthful, to love everyone and to do good to them, I am sure. They taught her the same lessons that we are taught in our Sunday Schools.

Mary's grandmother loved our Heavenly Father. She believed all that these missionary boys taught her. She was kind and good to them as well as to everyone else she knew. Because of her faith and obedience, Heavenly Father blessed her and made it possible for her to come to Zion to live here with Heavenly Father's chosen people.

#### TO ALL STAKE SUPERVISORS, KINDERGARTEN DEPARTMENT

Subject: Our Kindergarten Courses of Study.

According to appointment, Courses of Study for each of the three years for the Kindergarten Department have been completed. The lessons for each year have been published in separate books. It is now our purpose to combine all three of these books into one, making for the Kindergarten Department a complete Course of Study, under one cover. Before this is done we are asking for your help.

Will you kindly go over all of the material in each of the three books, examining it carefully and critically. List each suggestion for improvement that you have, stating the lesson wherein it applies.

In order that our textbook can be completed in time for publication and distribution it will be necessary for us to receive your suggestions by May 1, 1934. If you can complete your work by that time and will see that your suggestions are forwarded to us promptly it will indeed be appreciated by us.

GEORGE A. HOLT,  
INEZ WITBECK,  
MARIE FOX FELT,  
*Kindergarten Committee.*

#### THE REASONABLENESS OF PRAYER

By Ethel Romig Fuller .  
in *Christian Herald*

If radio's slim fingers  
Can pluck a melody  
From night, and toss it over  
A continent or sea;  
If petaled white notes  
Of a violin  
Are blown across a mountain  
Or a city's din;  
If songs like crimson roses  
Are culled from thin blue air,  
Why should mortals wonder  
If God hears prayer?





# THE FUNNY BONE

## Not a Good Judge

Mr. Cutter—No man with any sense would permit his wife to carry on the way you do.

Mrs. Cutter—How do you know what a man with any sense would do?

## Real Dry Spell

A tourist who was traveling through the Kalahari Desert happened to meet an old inhabitant and his son.

"It looks as though it's going to rain."

"Well, I hope so, not so much for myself as for my boy. I've seen it rain."

## Secret

"She told me you told her that secret I told you not to tell her," said Madge.

"The mean thing!" replied Charles. "I told her not to tell you I told her."

"Well, I promised her I wouldn't tell you she told me, so don't tell her I did."

## Simple Bookkeeping

A colored truck operator was informed that he could not get his money until he had submitted an itemized statement for a certain hauling job. After much meditation he scribbled the following bill:

"3 comes and 3 goes at 4 bits a went—\$3."

## Modern Conveniences

Little May had just returned home from the circus and her grandmother asked her what animal she liked the best.

"Oh, the big elephant," she said. "You ought to see him pick up the buns with his vacuum cleaner."

## Changed His Mind

A man consulted a real estate agent for a write-up of the property he wanted to sell. When the agent submitted his description of the property, the owner exclaimed: "Read that again." After the second reading, the owner said:

"I don't think I'll sell. I've been looking for that kind of place all my life, but until you read that description I didn't know I had it."

## Twisted

A young doctor, trying to be sentimental before a mother's club meeting, said: "In all this world there is nothing so sweet as a little smile on the face of an upturned child."

## Could It Be?

"D'you know, Mrs. 'Arris, I sometimes wonder if me husband's grown tired of me."

"Whatever makes you say that, Mrs. 'Iggs?"

"Well, 'e ain't been 'ome for seven years."

—London Advertiser.

## His Own Language

Teacher: "Repeat in your own words, 'I see the cow. The cow can run. The cow is pretty'."

Tough Mike: "Lamp de cow. Ain't she a beaut? An' say, baby, she sure can step."

## A "Catch" in it!

Landlady—I'm sorry the chicken soup isn't good. I explained to the cook very carefully how to make it but perhaps she didn't catch the idea.

Boarder—It tastes to me as if it was the chicken she didn't catch.

## Cow For Sale

The late Bill Nye offered a cow for sale. Here is the advertisement which he inserted in the papers:

"Owing to ill health, I will sell at my residence in township 19, range 18, according to government survey, one plush raspberry cow, aged 8 years. She is a good milker and not afraid of the cars or anything else. She is of undaunted courage and gives milk frequently. To the man who does not fear death in any form she would be a great boon. She is very much attached to her house at present by means of a stay chain, but she will be sold to anyone who will agree to use her right. She is one-fourth Shorthorn and three-fourths hyena. I will also throw in a double-barrel shotgun which goes with her. In May she generally goes away for a week or two and returns with a tall red calf with wobbly legs. Her name is Rose. I would rather sell her to a non-resident."



**Limited**

"Man is like a tack, useful if he has a good head on him and is pointed in the right direction, but even though he is driven, he can only go as far as his head will let him."

**The Retort Courteous**

He: "You must think I'm as big a fool as I look."

She: "I think that if you aren't you have a great deal to be thankful for."

**On the Chicago Limited**

"Is this supposed to be a fast train? The advertisements said it was," remarked the excursionist to the conductor of the Chicago Limited.

"Yes, of course," answered the conductor.

"I thought it must be," said the passenger. "Would you mind my getting off and seeing what it is fast to?"

**When Prayer Helps**

A woman, whose husband had joined the navy, gave the following note to the preacher:

"Mr. Tom Smith, having gone to sea, his wife requests that the congregation pray for his safety."

The preacher, who was somewhat near-sighted, read aloud to his flock at the service the next Sunday, as follows:

"Mr. Tom Smith, having gone to see his wife, requests that the congregation pray for his safety."

**Origin of "Nom de Plume"**

Visitor: "And what's your name, my man?"

Prisoner: "9742...."

Visitor: "Is that your real name?"

Prisoner: "Naw, dat's just me pen name."

**Taking His Measure**

"I have sad news. My dog died last night."

"What happened? Did it swallow a tape-line and die by inches, or run up the alley and died by the yard?"

"Naw, it crawled under the bed and died by the foot."

**Polite to Extreme**

Johnny had an accident—his pants were torn. The teacher had just finished a temporary patch, when Johnny, always polite, murmured, "Thanks, teacher, I hope I can do the same for you sometime."

**Shots and Half Shots**

A woman had been inoculated preparatory to going abroad. Next day, to get over the ill effects, she remained confined to her room.

An intimate friend arrived; and a small daughter was sent downstairs to explain.

"Mom's in bed," she said.

"In bed?"

"Yes. She was intoxicated yesterday, and has a bad headache."

# *Serving the Missionary*

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